Christ's Certain
AND
Sudden Appearance
TO
JUDGMENT.

BY

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Sometime Minister of *Maudlins* Milk-street, *London*.

Heb. 10. 37. *For yet a little while, and he that shall come, will come, and will not tarry.*

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TO THE CITIZENS of LONDON

YOu have heard *God's Terrible Voice in the City*, expreſſing it ſelf in the late dreadful deſolating Judgments of *Plague*, and *Fire*; the ſound of which hath gone forth, not only into every corner of the Land, but I believe alſo by this time, unto the fartheſt end of the World. Give me leave to ſound another Trumpet in your ears, and to fore-warn you of a ten thouſand times more dreadful Judgment, I mean the laſt and general Judgment of the whole World, at the ſecond appearance of the Lord Jeſus Chriſt, who will moſt certainly and very quickly be revealed from Heaven in flaming Fire, to take vengeance upon all them which ſhall be found ungodly on that day.

Could I have certainly fore-told the many thouſands that fell by the *Plague* in the year 1665. of their ſo neer approaching death, ſurely they would have endeavoured to prepare, that the ſting and fear of death might have been removed; could I have fore-told the Citizens of *London* of the many thouſand Houſes which ſhould fall by the Fire, in the year 1666. ſurely they would have endeavoured to prevent the Fire, or at leaſt have removed all their goods before-hand; but theſe things could not be foreſeen, and therefore as the Judgments were unexpected, ſo they took the moſt unprovided: But I can certainly fore-tell you from God, who cannot lie, of the future laſt Judgment, by the Lord Jeſus

Chriſt at the laſt day, which is the ſubject of this enſuing Treatiſe: And when you have warnings hereof out of the Word of Truth, and awakening motives to prepare, by dreadful temporal Judgments, you ſhould neglect to do it, and after all be found unprovided at the appearance of Chriſt; as your ſin will be the greater and more inexcuſable, ſo your dread will be the greater at the ſight of your Judge (whom thoſe very eyes which read theſe lines, will behold ere long coming in the Clouds) and your puniſhment will be the more intollerable: But if the Lord encline your hearts to follow the directions and counſels of his Word to prepare for this great and notable day, you ſhall lift up your heads with joy, when the greateſt part of the World ſhall be filled with terrour and confuſion, and when the Lord Jeſus doth appear, you alſo ſhall appear with him in glory. The deſign of theſe ſheets is to ſet forth the glorious appearance of Chriſt, with the certainty and ſuddenneſs thereof, that ſinners might be awakened to repent, and believers might be comforted with the hopes of it, and all might be in a readineſs for the day, which is ſo ſure, and near; which that you may be, and that my endeavours may be bleſſed for your help herein, is the prayer of an earneſt well-wiſher to your ſouls.

Thomas Vincent.

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Christ's certain and sudden Appearance to Judgment.

Revel. 22. 20.

Surely I come quickly. Amen, Even so come Lord Jesus.

CHAP. I.

THe last words of a Dear Friend are usually most remarked, and best remembred, especially when they speak great affection: these are the last words of Jesus Christ, the best friend that the children of men ever had; which he sends his Angel from Heaven, after he had been some years in glory with the Father, to speak in his Name unto his Churches upon the earth. *v.* 16. *I Jesus have sent mine Angel to testifie these things in the Churches:* and of all the things which he testifieth by his Angel, this is the last and the sweetest in the Text, *Surely I come quickly.* Which words of *Promise* coming down from Heaven, and expressing so much love to the Church, are followed with an *Eccho*, and resound of the Churches earnest desire, *Amen. Even so come Lord Jesus, &c.*

Hence observe,

Doct. 1. *That the Lord Jesus Christ will certainly and quickly appear.*

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Hence observe,

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Doct. 2. *That there is an earnest desire and longing in the Church after Christs appearance.*

D. 1. *That the Lord Jesus Christ will certainly and quickly appear.*

Here I shall speak,

1. *Concerning Christ's appearance.*
2. *Shew that he will certainly appear.*
3. *Shew that he will quickly appear.*
4. And lastly, *Apply.*

1. *Concerning Christs appearance.* There is a two-fold appearance of Christ, which the Scripture makes mention of.

1. *In the Flesh.*
2. *In Glory.*

CHAP. II.

1. THe first appearance of Christ was in the flesh, above sixteen hundred years ago in the Land of *Judea*, unto the people of the Jews, the only-then-visible-Church upon the Earth. There it was that the *Word* was made *Flesh*; and among that people he dwelt for a while, some of whom beheld his Glory, the glory as of the only begotten of the Father, *full of grace and truth*. There it was that the Eternal Son of God was made man, being conceived miraculously by the power of the Holy Ghost, in the Womb of the Virgin *Mary*, without the contamination of original sin, which all ordinary Conceptions do introduce: His real Mother and supposed Father were both of the Tribe of *Judah*, and of the Lineage of *David*, and he was born in the Town of *Bethlem*, according to the Scriptures predictions; who, after he had lived thirty years in obscurity, was baptized by *John* Baptist, his Forerunner and Harbinger; in whose Baptism, when *John* saw the Heavens opened, and the Spirit

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God deſcending like a Dove, and lighting upon him, and heard the voice from the excellent Glory, ſaying, *This is my beloved Son in whom I am well pleaſed*: He gave his teſtimony concerning him, that he was the Son of God, and the Lamb of God, who taketh away the ſins of the World. Who after his own baptiſm and temptation, and *John*'s impriſonment, made his appearance more openly unto *Iſrael*, ſhewing forth his glory, not in outward pomp and ſplendour, but in a more high, eminent, and wonderful manner, altogether Divine, exceeding the imitation of any earthly Monarch in the World.

He ſhewed forth the glory of his *Power*, in the Miracles which he did work, namely in opening the eyes of the blind, and ears of the deaf; in looſning the tongue of the dumb, and the bonds of other infirmities; in clenſing the Lepers, and healing other diſeaſes with a word; in caſting out Devils after long poſſeſſion; in calming the Sea and Winds when boiſterous and ſtormy; in raiſing up the dead, before and after burial for ſome daies, and the like.

He ſhewed forth the glory of his *Knowledge*, in looking into the hearts of thoſe which came unto him, being able to perceive their moſt ſecret thoughts aud imaginations, and needed not that any ſhould teſtifie of man, for he knew what was in man.

He ſhewed forth the glory of his *Wiſdom*, in his moſt wiſe anſwer, to the enſnaring queſtions of the Phariſees and others, in the moſt excellent and heavenly doctrine which he Preached, wherein he did not teach his Diſciples ſubtle and empty ſpeculations, which the greateſt wits in the world have buſied themſelves about, but great ſoul-ſaving truths; indeed he revealed ſome great and deep miſteries (above the reach of the higheſt wit of the greateſt Scholar, without the teachings of his Spirit) which

were momentous and needful in order unto practice; but the greatest part of his Doctrine was plain and easie.

He shewed forth the glory of his *Holiness*, in his exact walking, and perfect obedience unto the Law of God, without the least deviation or sin.

He shewed forth the glory of his *Goodness* and *Tenderness* towards the Children of men in going about to do them good, and give succour to them which were in misery, casting out none which came unto him.

Especially he shewed forth the glory of his *Mercy* and *infinite Love* to his own people in submitting to so low a condition as he liv'd in for their sakes; in humbling himself, and becoming obedient unto death, even the cursed, disgraceful, painful death of the Cross; besides the soul-miseries which he endured through sense of Gods Wrath due for their sins, that he might satisfie Gods Justice, and deliver them from eternal Death and Wrath to come, and purchase life and glory for them.

Thus Christ lived, and thus Christ died for our sins, according to the Scriptures; and being dead, the bonds of death could not hold him, neither did the Holy One see corruption, but the third day rose again from the dead, according to the Scriptures; and after his Resurrection, was seen of *Mary Magdalen*, of *Peter*, *James*, all the Apostles, of five hundred Brethren at once, according to the Scriptures. After forty daies was taken up into Heaven, and is there in his Humane Nature, at the right hand of the Throne of the Majesty in the Heavens, making intercession for his people, where he will abide until the second appearance.

Thus concerning Christs appearance in the Flesh.

CHAP.

CHAP. III.

2. THe ſecond appearance of Chriſt will be in Glory at the laſt day, when the world ſhall come to an end: this is the appearance we are treating of, and therefore I ſhall ſpeak of it more largely, and ſhew,

1. *The manner of this appearance.*
2. *The end and tranſactions at this appearance.*

1. *Concerning the manner of Chriſts ſecond appearance,* what tongue of Men or Angels is able to ſet it forth? what heart can conceive the ſplendour thereof? Something the Scripture doth reveal, and taking the Scripture for my guide, I ſhall aſſay to ſpeak ſomething of it. See *Luke* 21. 27. *Then ſhall they ſee the Son of man coming in a Cloud, with Power and great Glory.*

1. *Chriſt at his ſecond appearance will come with Power,* with great power; he hath all power put into his hands in Heaven and in Earth now, and doth exerciſe it more ſecretly; then he will exerciſe it more viſibly and apparently in the ſight of the whole World. To give inſtance,

1. *He will come with power over death.* Death hath had great power ſince the Fall, and is the greateſt Conquerour in the world; Death hath made an univerſal Conqueſt over all the ſons and daughters of *Adam* (*Enoch* and *Elias* only excepted) which lived in former Generations, and hath led them captive, binding their faces in ſecret, chaining their hands and their feet, and clapping them up cloſe priſoners in the grave, and none have been able to make reſiſtance; yea, Death did aſſail the Lord of Life himſelf, and got the victory for a while, and ſhut him

up in prison; but he got loose before three daies were at an end, broke open the doors, and gave Death a deep wound, as it were, and an abolishing stroke in his Resurrection, 2 *Tim.* 1. 10. presaging the compleat victory which afterward he would obtain over this Enemy of Mankind. Now when Christ makes his second appearance in the world at the last day, he will exercise his power over Death, he will lead captivity captive, he will lay his first hands on Death, and tread this Conquerour under his feet, and strip him of all his force and spoils, which he hath been treasuring up for so many years; he will snatch the keys of the grave out of the hand of Death, and open the prison doors, and let forth all his captives; he will loosen all the bonds of Death, and knock off his chains, and bring out all his prisoners into freedom and enlargement: as it is said, Hos. 13. 14. *I will ransom them from the power of the grave; I will redeem them from Death: O Death! I will be thy Plagues! O Grave! I will be thy destruction!* And it is said, 1 *Cor.* 15. 25, 26. that *all enemies shall be put under the feet of* Jesus Christ, and *the last Enemy which he shall destroy is Death.* And *v.* 54. *When this mortal shall put on immortality, then Death shall be swallowed up in victory.* And surely Christ must needs come with great power to get victory over such a potent Enemy.

2. *He will come with power over Men and Devils*, he will have power over all his Enemies, which have rebelled against him; over all the Principalities and Powers on the Earth, that exercise Lordship and dominion in the World; he will bring the Kings of the Earth down from their seats, and pluck off the robes of Princes; he will take the staff and the sword out of their hand, and divest them of all their royalty and greatness; and they

who

who have employed their borrowed power againſt him, how will they quake and tremble before him? See Rev. 11. 15, 16, 17, 18. *When the ſeventh Angel ſounded, there were great voices in Heaven, ſaying, The Kingdomes of the World are become the Kingdomes of our Lord, and of his Chriſt; and he ſhall reign for ever and ever. And the four and twenty Angels fell on their faces, ſaying, We give thee thanks O Lord God Almighty, which art, and waſt, and art to come, becauſe thou haſt taken to thee thy great power, and haſt reigned. And the Nations were angry, and thy wrath is come, and the time of the dead, that they ſhould be judged; and that thou ſhouldſt give reward unto thy ſervants the Prophets, and to thy Saints, and them that fear thy name ſmall and great, and ſhouldſt deſtroy them which deſtroy the earth.*

The Kings of the Earth, and great Potentates will be angry when they are diſ-throned; and the wicked of the Earth will be troubled, when the Lord Jeſus ſhall come down from Heaven to call them to Judgement: If all the powers of wicked Men and Devils too, who are greater in power than Men, could, they would make head, and reſiſt the Lord Jeſus Chriſt, and pull him from his Throne, and put him to death, as the *Jewes* did at his firſt appearance; if they had but any hopes of making their party good againſt him, how would they call their forces, and gather their Armies, and wage War with this great King; eſpecially when all the wicked ſhall be raiſed up, and the ancient Rebels, the Giants of the old World, ſhall come forth of their duſt, and the Priſon of Hell, where ſome of them have been tormented by him many years? O how would they combine their ſtrength, and ſo many millions of them together, ruſh upon him with rage and violence; and endeavour to avenge themſelves upon him, at leaſt defend themſelves againſt

him, when he comes to torment them? but Christ will come with so great power, that he will be able to deal with the whole wicked world of men together, when they are raised and united in one body, and have obtained more strength of body, and are filled with more rage and spight of mind than here they had, and are out of all hopes of making any peace with him, and have the whole flock of all the Devils in Hell to joyn in to their company; I say Christ will come with sufficiency of strength to bind them all in Chains, and so to hold them all down, that they shall not be able to make the least resistance; he that hath power to raise the wicked from the dead, will have power to keep all *his Enemies from Rebellion, he will come with Power.*

2. *Christ will come at his second appearance with great glory:* At his first appearance, he came like a *Servant*, yea like a *Servant of Servants*; at his second appearance he will come like a *Lord*, yea like a *Lord of Lords*, like the great Lord of glory; at his first appearance he was cloathed with dishonour, and a chain of contempt was put about him; but at his second appearance he will be cloathed with glory and honour, and most excellent Majesty will be put upon him; at his first appearance his Deity was vailed, his beauty was masked with infirm flesh, his brightness was under a Cloud; though sometimes some beams did break forth with such a dazling lustre, as made *Peter* fall at his feet, saying, *Depart from me, for I am a sinful man, O Lord, Luke* 5. 8. And others in the Ship to worship him, acknowledging *of a truth thou art the Son of God, Mat.* 14. 33. And often filled his Disciples with fear and astonishment; but he was so disguized in flesh, that few knew him at all, none knew much of him, when he was so disfo-

bed,

Christ ed, and ſo meanly attired, and attended. It is ſaid
be able e Princes of this world knew him not, elſe ſurely
en toge ey would have laid down their Scepters at his
he body; et, had they known him, they would not have da-
and are d ſo diſgracefully to have crucified the Lord of
han her lory, 1 *Cor.* 2. 8. But at his ſecond appearance,
king any e Vail will be ſo drawn aſide, that the Deity of
f all the hriſt will ſhine forth with amazing ſplendour to
y; I ſay e view of the whole World; his humane nature
ength t ill be glorious beyond any other Creature; but
hem all how glorious will his Divine Nature be, when
the leaſt e eyes of the whole World ſhall be opened to ſee
wicked od in ſuch a way, as now we are not able to con-
his Ene ive? He will appear in the brightneſs of his Fa-
ers glory, ſo that they which ſee him will ſee the
——— ather; the Majeſty, Authority, Dominion, Pow-
ith grea, Holineſs, Juſtice, and love of the Father, will be
ke a *Ser*-ke ſo many ſparkling Gems, to deck the Crown of
s ſecond hriſt at his appearance; but who can conceive the
ea like oyalty and ſurpaſſing excellency of Jeſus Chriſt,
; at his hen he comes down out of his Fathers Palace into
nour, and e World? He will come in great glory, God will
but at his me down in him, and with him; the Throne of
ith glory od will be removed, the Palace will be below,
ll be put eaven will be upon the Earth, where Chriſt is,
eity was ere is Heaven, there is God in his greateſt glory to
fleſh, his ſeen; he will come in great glory, never was
ometimes ere ſuch glory ſeen upon the face of the earth; ne-
zling lu-r did the eye of man behold ſuch a ſight, as then it
, *Depar* ill behold: We read of great and pompous
. 8. And ows, which ſome Princes have made in their Tri-
edging mphs; but never was there ſuch pomp in the
And often orld, as there will be at this appearance of Jeſus
ent; but riſt, when he cometh triumphing over all his E-
w him a mies, when he cometh with the ſpoils of Princi-
ſo diſpo-alities and Powers, making a ſhow of them openly,
bed, and

and decked with such excellent glory. A little fur-
ther to set this forth.

1 *He will come attended with a glorious retinue of An-*
gels, we read *Matth.* 26. 53. *Of more than twelve le-*
gions of Angels. And *Dan.* 7. 10. *Of thousand thousands,*
yea, ten thousand times ten thousands, which minister
about the Throne of God; yea further, *Rev.* 5. 11.
Of a number of *ten thousand times ten thousand*, and
thousands of thousands of Angels, and *Heb.* 12. 22. to
an *innumerable company of Angels.* All these Angels
will attend upon Jesus Christ at his second appear-
ance. It is said, *Matth.* 25. 31. *That all the holy An-*
gels shall come with him. Now the Angels are dispersed
in several places, some of them are upon the Earth
ministring unto the Saints, which shall be Heirs
of Salvation. *Heb.* 1. 14. Others are in Heaven, be-
holding the face of the Father, ready to execute his
Will, some are ascending, some descending; and
then they will all be gathered together into one
company, and like so many Courtiers, attend upon
this great King in this his glorious appearance in the
World; all will descend with Christ; Heaven will
be emptied of Angels, they will all come forth, and
come down from their old Habitation; and Oh how
glorious will this train be! He will come with all
the holy Angels, Angels that are Holy and Glorious,
not like those rotten Courtiers which attend upon
some earthly Kings, who have no other glory upon
them, but what lies in their rich and splendid ap-
parel; the bodies of some of which, if they were dis-
cas'd, would appear to be full of loathsom disease,
but whose souls are monstrously ugly, and deformed,
full of loathsome and noisome lusts, besmeared with
dung and filthiness; who, could their inside be turn-
ed outward, and the deformity of sin be seen with
bodily eyes, would appear too hideously black and
swarth

arthy, and more miſ-ſhapen than thoſe which are
rn with the greateſt blemiſhes of nature; who
rry Hell in their boſomes and like ſo many Bears
d ugly Hounds are led about by the Devil in
ains; ſuch, ſuch follow many Kings on earth,
en they appear abroad, with hearts full of luſt,
th eyes full of adultery, with mouths full of oaths
d filthy ribauldry; who are like ſo many ſpots in
faces of their Princes, or like a Cloud about
ir brow, which darkneth their glory in the eyes
the ſerious and ſober minded: but Chriſt will
me attended with millions of holy Angels, arrayed
ſuch pure and white garments, as ſhall not have
leaſt ſpot, or tincture of ſin upon them; he will
mé with holy Angels, who will be like ſo many
mes of Fire, full of holy ſweet burning Love, and
vered with ſuch light and glorious excellency, as
ll not darken, but illuſtrate the glory of their Lord
Prince they attend upon.

2 *Chriſt will come with a glorious Brightneſs, and great*
ſe; ſuch a light will ſhine in him and about him,
will a thouſand-fold ſurpaſs the light of the Sun,
en it ſhineth in its full ſtrength: we read *Matth.*
. 43. That the *righteous ſhall ſhine like the Sun, in the*
ngdom of their Father; how then will the Son of
ghteouſneſs ſhine? from whom they will receive
their brightneſs by reflection, as the Moon and
ne other Stars do from the Sun in the Firmament.
is ſaid, *Matth.* 24. 29, 30. That at the coming of
riſt, the Sun ſhall be darkned, and the Moon
ll not give her light, and the ſtars of the Heaven
ll fall, and *Rev.* 6. 12, 13, 14. *That the Sun ſhall*
black as Sackcloath of hair, and the Moon ſhall be like
d, and the Stars of the Heaven ſhall fall to the earth,
n as a Fig-tree caſteth her untimely Figs, when ſhe is
ken of a mighty wind; and the Heavens ſhall depart as a
ſcroll

*scroll when it is rolled together, and every Island and Mo*ne
tain shall be moved out of their places. At the coming no
Christ there will be such a brightness as will dark a
the Sun and other Luminaries in the Heavens, and
as the Sun, doth darken the lesser Stars, who tho' vo
shining all night with a twinkling light, and liked A
many Candles in the Firmament, yet upon the Sun
first lifting up his head in a morning, and casting fo
bout its beams, they presently sink in their soc the
and disappear; so the Sun it self, and other Lu all
naries of Heaven will disappear, when this m in
glorious Sun doth arise in the morning of the so
day, they will then lose their light; and what all b
ther need of them? in Heaven it will be all d it
Rev. 2. 22. *In the City of the new* Jerusalem *there wi*ich
no need of the Sun, neither of the Moon to shine in it; d sh
*the Glory of God will enlighten it, and the Lamb wi*rist
the light of it: and *Chap.* 22. 5. *There shall be no* nd v
*there, and they shall need no Candle, nor the light o*mes
Sun, but the Lord God giveth them light, and they nuch
raign for ever, and ever. In Hell it will be all n wn
and no day, there will be blackness of darkness co
ever, and not the least beam of light shall shine e fo
that place; and if the Sun and other Stars be g ut g
for the measure and distinction of times and seas mpa
when the last day is come, Time will be no long s th
and all must launch forth from the confines of Ti hen
into the vast Ocean of Eternity, which cannot re v
bounded nor measured: It is said, *Rev.* 20. rum
When *the great white Throne shall be set*, and Chri ch w
placed thereon, *that the Heavens and the Earth sha*l th
*away from before his face, and no more place be foun*e?
them: and 2 *Pet.* 3. 10. *When the day of the Lord* Tru
*eth, that the Heavens shall pass away with a great n*ch
*and the Elements shall melt with fervent heat, an*rd o
Earth with all its works shall be burnt up. Christ the

C

ne with a glorious light, and with a roaring dread-
noiſe, which will further ſet forth the glory of
s appearance, ſee this expreſſed, 1 *Theſ.* 4. 16. *The*
rd himſelf ſhall deſcend from Heaven with a ſhout, with
voice of the Arch-Angel, and the Trump of God;
Matth. 24. 31. *He ſhall ſend forth his Angels with a*
eat ſound of a Trumpet, who ſhall gather in his Elect from
four winds. Never was there ſuch a noiſe heard
the World, as then will be heard; When Chriſt
ll appear, the Heavens will roar, the Earth will
in flames of Fire; there will be a great ſhout, and
ſound of the laſt Trump in the Air; this ſhout
ll be given by Jeſus Chriſt himſelf, as is likely,
it is ſaid, *John* 5. 28. The hour is coming, in
ich all that are in their Graves ſhall hear his voice
d ſhall come forth; we read, *John.* 11. 43. When
riſt came to raiſe *Lazarus*, that he cryed with a
d voice, *Lazarus come forth*, ſurely then, when he
mes to raiſe the world, he will cry and ſhout with
much louder voice: Such a voice likely will come
wn from him in a roaring ſhout, *Awake ye dead*
come to Judgement, or ariſe ye Children of men, and
e forth of your Graves. Never was there ſuch a
ut given as then will be given, which will be ac-
mpanied with the ſound of the Trumpet, the An-
s ſhall ſound the Trumpet: we read *Exod.* 19. 16.
hen the Lord gave the Law from Mount *Sinai*, that
re were *Thunderings and Lightnings, and the voice of*
rumpet exceeding loud, which made all the People
ch were in the Camp to tremble. O what Thunderings
l there be in the Air at Chriſts ſecond appear-
e? and how exceeding loud will the ſound of this
Trumpet be, when Chriſt comes to judge them
ich have broken this Law? That Trumpet was
rd only by the Nation of the Jews, which were
ether about the Mount; this Trumpet will be

heard

heard by all Nations throughout the World; that Trumpet was heard only by thoſe which were alive at that time; this Trumpet will be heard not only by them that ſhall remain alive upon the Earth at the laſt day, but alſo by all thoſe which have died throughout all Generations from the beginning of the Creation. Such a noiſe there will be as will awaken all that ſhall be aſleep in their graves. Such a noiſe as will make all the corners of the earth to ring, and the pillars of the world to tremble; but O how will it ſtartle the wicked when they hear it, and fill them with terrour and amazement? Thus you have ſomething of the manner of Chriſt's ſecond appearance ſet forth unto you, he ſhall come with power and great glory.

CHAP. IV.

2. THe ſecond thing is to ſpeak of the end of Chriſts ſecond appearance, and the tranſactions of that day.

The end of Chriſts ſecond appearance will be to judge the world; the end of his firſt coming was not to judge, but to redeem and ſave, as he tells his Diſciples when they deſired him to execute ſome judgement from Heaven upon thoſe Samaritans which would not receive him, *Luke* 9. 55, 56. *Ye know not what ſpirit ye are of, for the Son of man is not come to deſtroy mens lives, but to ſave them.* And *John* 7. 47. *If any man hear my words and believe not, I judge him not, for I came not to judge, but to ſave:* But when Chriſt doth appear the ſecond time, he will come to judge the world, *Jude* 14. 15. *Behold the Lord cometh with ten thouſand of his Saints, to execute judgement upon all, &c. Mat.* 26. 31, 32. *When the Son of Man ſhall come in his glory, and all the holy Angels with him, then ſhall he ſit on the Throne of his glory, and before him ſhall be gathered*

thered all Nations; And ſo he goeth on in deſcription of the laſt judgement. In ſpeaking of Chriſts judging the world, and the tranſactions at that day, I ſhall ſhew,

1. *That Chriſt will raiſe up all the dead out of their graves.*

2. *That he will gather all Nations before his Judgement Seat.*

3. *That he will ſeparate the righteous from the wicked.*

4. *That he will open the Books out of which all muſt be judged.*

5. *I ſhall ſpeak more particularly of the judgement of the Righteous, and the Wicked.*

1. Chriſt at his ſecond appearance will raiſe up all the dead out of their graves: there ſhall be a general Reſurrection, *John* 5. 28, 29. *The hour cometh in which all that are in their graves ſhall hear his voice and come forth, they that have done good to the Reſurrection of life, they that have done evil to the Reſurrection of damnation.* Something hath been ſpoken already concerning Chriſts victory over Death, and looſning all his priſoners, but give me leave to illuſtrate the Reſurrection a little further; and here I ſhall endeavour to ſet it forth by an alluſion to that notable place, *Ezek.* 37. and the ten firſt verſes. *The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and ſet me down in the midſt of the valley, which was full of bones, and cauſed me to paſs by them round about; there were very many in the open valley, and lo they were very dry. And he ſaid unto me, Son of man, Can theſe bones live? and I anſwered, O Lord thou knoweſt. Again he ſaid unto me, Propheſie upon theſe bones, and ſay unto them, O ye dry bones hear the Word of the Lord, Thus ſaith the Lord unto theſe bones, Behold I will cauſe breath to enter into you, and ye ſhall live. And I will lay ſinews upon you, and bring up fleſh*

upon

upon you, and cover you with skin, and put breath in you, and you ſhall live, and ye ſhall know that I am the Lord. So I propheſied as I was commanded, and as I propheſied, there was a noiſe, and behold a ſhaking, and the bones came together, bone to his bone. And when I beheld, lo the ſinews and fleſh came upon them, and the skin covered them above, but there was no breath in them. Then ſaid he unto me, Propheſie unto the Winds, Propheſie Son of man, and ſay to the Winds, Thus ſaith the Lord God, come from the four Winds O breath, and breath upon theſe ſlain that they may live. So I propheſied as he commanded me, and the breath came into them, and they lived, and ſtood upon their feet an exceeding great Army. Something like this will the Reſurrection be at the laſt day. Now the bones and bodies of all former Generations are ſcattered up and down in the valley of the ſhadow of Death: ſome are ſunk into the deep, others are buried in the earth, the fleſh is conſumed, and reſolved into its firſt elements, and the bones of ſome remain, of others are mouldred into Earth; now when the Lord Jeſus Chriſt, the Son of God, ſhall come down from Mount *Sion* which is above, into the *Valley of this inferiour World*, he will Propheſie over all the bodies and bones of all the children of men that are dead, and ſpeak unto them to live; he will ſay unto them whilſt they lie rotting in their graves, *Live*; he will ſay, *Awake ye that ſleep in the duſt*: and O what a noiſe and ſhaking will there be then in the ground? what a clattering of bones together in the coming of bone to his bone? If the body hath been quartered and buried, part in one place, and part in another; (as the Levites Concubine, who was divided into twelve parts, and ſent to the twelve Tribes of *Iſrael*, and it is likely, buried in twelve diſtinct places;) the bones will fly through the air out of all thoſe places, and meet together in one body.

body. O what a great part of the Air, Water, and Earth will there run into conjunction, by the command of Chriſt, and be turned into thoſe very bodies which were reſolved into them by death, and the corruption of the Pit; but with the addition of ſuch new qualities as ſhall ſublimate, ſpiritualize and refine them from all that dreggiſhneſs, and ill humour that ſhall be the foundation of any ſickneſs or death for ever; then the bones will come together, and be made like ſtones for ſtrength; then the ſinews will be as it were Iron ſinews, and the fleſh braſs; ſuch ſtrength will be put into them, as I conceive is not to be found in the ſtrongeſt creatures which hitherto God hath made; that they might be fitted, the bodies of the righteous for an eternal life of happineſs, and bearing the glory of Heaven: the bodies of the wicked for an eternal life of miſery, and bearing the torments of Hell; either of which the body, now as it is, would ſink under. Then the Sea will give up her dead, and the Earth will give up her dead, *Rev.* 20. 13. As the Whale caſt *Jonah* upon the ſhore after he had lain three daies in his belly; ſo the Sea will caſt up all the dead that for ſo many years have been buried in its bowels: But what a ſtirring will there be in the earth! thoſe which are alive will wonder to ſee ſuch a ſtrange metamorphoſis of the ground, to feel men and women ſtirring and moving under their feet, ariſing and crowding for room amongſt them. Then will the Lord bring down all the ſouls of the righteous which have been in Paradiſe with him many years, and they ſhall find out their own bodies, and he will open the priſon of Hell, and let out the ſouls of the wicked for a while, that they alſo may find out their own bodies, which ſhall be prepared for both, that they might both be prepared for the laſt judgement; of

which more when I come to the particular judgement of the righteous and wicked.

Thus Christ will raise up all the dead out of their graves.

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2. *Christ at his second appearance will gather all Nations before his Judgement Seat*, Rev. 20. 11, 12. *I saw a great white Throne, and him that sate on it. And I saw the dead small and great stand before God*, 2 Cor. 5. 10. *We must all appear before the Judgement Seat of Christ.* And *Mat.* 25. 31, 32. *When the Son of Man shall sit on his Throne, all Nations shall be gathered before him.* O what a vast number will there be when so many hundred Generations of people shall be alive together, and gathered together into one place! if so be the multitude of the righteous will be so great when they are got together into one body, that no man can number them. *Rev.* 7. 9. *After I beheld, and lo a great multitude, which no man could number, of all Nations and Kindreds, and People, and Tongues, stood before the Throne, and before the Lamb, cloathed with white Robes, and Palms in their hands.* What then will the multitude of the wicked be, when they are gathered together; in comparison with whom, the righteous are but few? All Nations shall be gathered before Christs Judgement Seat.

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3. Christ at his second appearance will separate the righteous from the wicked, the Chaff shall be purged from the Wheat, *Mat.* 3. 12. the Tares shall be gathered from the good Corn, *Mat.* 13. 30. the bad Fish shall be divided from the good, *v.* 48. the Goats shall be separated from the Sheep, *Mat.* 25. 32. By the Chaff, Tares, bad Fish, Goats, we are to understand the wicked; by the good Corn, good Fish, Sheep, we are to understand the righteous:

who

who will be ſeparated one from another, however they are now in ſome places mingled and linked together; the Elect ſhall be gathered together into one company from the four winds, *Mat.* 24. 31. and they ſhall ſtand on the right hand of Chriſt, and the reprobate wicked ſhall ſtand on the left, *Mat.* 25. 33. In which gathering and ſeparation, there ſhall be no miſtake, as there may be now. Many cloſe hypocrites may in this world paſs for true children of God; they may live together, and hear together, and pray together, and receive the Sacrament together, and make the ſame profeſſion of Religion; yea, ſome hypocrites may, as to outward appearance, ſeem to out-go ſome of Gods own children in zeal and forwardneſs; the Lamps of the fooliſh Virgins may ſeem to ſhine with a greater blaze than ſome of the lamps of the wiſe; when they have not the leaſt dram of the oyl of true Grace in the veſſel of their hearts, *Mat.* 25. at the beginning; yea, ſome of Gods own children may here be miſtaken for Hypocrites (their chiefeſt life being ſecret, and out of view) by them which are uncharitable; and they may alſo miſtake themſelves, through the temptations of the devil, and the doubtings of their miſ-giving unbelieving hearts; but at the laſt day, there will be no miſtake; not only the more openly profane and notoriouſly vile Generation of the wicked, (who were even profeſſed Enemies of Gods people, and ſhun their company, and ſeparate themſelves now,) ſhall be ſeparated from them by Jeſus Chriſt at the laſt day; but alſo all thoſe who were more ſober, and had ſome kind of love to them, but none unto Jeſus Chriſt: Yea, all hypocrites, who ſeemed to be of their company, ſhall then be parted from them: Chriſt will look upon all with a piercing diſtinguiſhing

guiſhing eye, he will eaſily diſcern and diſcover all the Hypocrites, however they may plead that they have eat and drunk in his preſence, and ſome of them caſt out Devils in his Name; he will not judge according to the outward appearance, but according to the truth which hath been in the Heart; and they which have ſo much deceived men, ſhall not be able to deceive him: None of them ſhall twine themſelves unperceivably, and crowd into Heaven amongſt the Righteous: Then the Lamps of the fooliſh Virgins will be gone out; then the Vail and Mask of an outward ſhow, will be rent and torn to pieces; then the ſheeps-skin will be pluck'd off, and they will appear unto the whole world to have been but Goats, and amongſt the Goats they muſt go: Chriſt will not leave one of the Goats amongſt the Sheep, and he will not leave one of the Sheep amongſt the Goats; all that belong to his fold ſhall be gathered into one ſociety; of their meeting, more in their particular Judgement.

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4 *At the ſecond appearance of Jeſus Chriſt, the Books will be opened,* out of which all muſt be judged, *Rev.* 20. 12. *I ſaw the dead ſmall and great ſtand before God, and the Books were opened, and another Book was opened, which is the Book of Life, and the dead were judged out of thoſe things which were written in thoſe Books, according to their works.* There are five Books which will then be opened. 1. *The Book of Gods remembrance.* 2. *The Book of Mens own Conſciences.* 3. *The Book of the Law.* 4. *The Book of the Goſpel.* 5. *The Book of Life.*

1. *The Book of Gods Remembrance will be opened:* This we are to underſtand in a ſpiritual ſenſe, not as if there were a real Book, which God did make uſe of, for his remembrance of things, as men do who have frail and weak memories, which would let ſlip many

many things of note, without ſuch a help: but hereby we are to underſtand that God doth take an exact notice of things, and remembers them as if he had them written in a Book by him. The Book of Gods Remembrance will be opened, wherein will be found recorded.

1 The names of all the Sons and Daughters of *Adam*, what-ever Age and Generation they have lived in, from the beginning of the Creation unto the conſummation of all things; as alſo the relations they ſtood in, and the charge was committed to them. Such and ſuch were Magiſtrates, and had ſuch and ſuch ſubjects under them; ſuch had the ſword of juſtice put into their hands, and their charge was to rule under Chriſt; to encourage and reward them that did well; and to puniſh evil doers; ſuch and ſuch were Miniſters, and they were entruſted with the care of ſouls, they were ſet by the Lord for Watch-men, to forewarn the people of Judgements; as Stewards to diſpenſe the food of the Word, and to give every one their portion; ſuch and ſuch were Governours of Families; whoſe work was to ſet up Religion, and the Worſhip of God in their Houſes, and labour in their places after the ſalvation of the ſouls, as well as to ſet thoſe under them about their civil work, and to provide for their bodies: ſuch and ſuch were Children and Servants, whoſe charge was to yeild obedience to Parents and Governours, in the Lord, with meekneſs and fear, with readineſs and diligence.

2 There will be found recorded the places where ſuch Perſons lived; ſuch indeed lived in the dark places of heatheniſm and Idolatry; but ſuch and ſuch lived in *Iſrael*, in a *Goſhen*, in a Land of Light; ſuch and ſuch lived in *England*, in *London*, in ſuch a Religious Family: there will be recorded the means

of Grace, which they have enjoyed in those places; such lived under such a powerful Ministry, heard such heart-awakening and heart-warming Sermons, and had such sweet showers of the Word dropping upon them; they were planted in a fertile soil, and they had fat pastures to feed in.

3 There will be found recorded, the various dispensations of Gods Providence towards them for their good; such and such had not only Gods Word, but also Gods Rod to teach them; they lived under the sound of awakening Judgements; they lived in *London* when the Plague raged so sorely, and when the Fire brake forth and consumed the City; and such were preserved, when thousands fell into the Pit; they were brought down to the Doors of the Grave, and eternity, and they were brought up again; they were preserved and provided for, and every day tasted of the Cup of Gods goodness, they were loaden with his mercies.

4 And especially there will be found recorded, all the actions of all the Children of men, and their carriage towards God, and towards one another, in those Places, in those Relations, under those Ordinances and Providences.

1 There will be found recorded all the good that hath been found in, or done by any, from the day of their Child-hood to their dying hour; such and such, they were obedient to Parents when they were young; they were diligent in learning their Catechism, and ready to receive instructions in the Principles of Religion; such were acquainted with the Scriptures when they were but Children; such had tender hearts in their tender years; such loved God and followed God, when they were but youths; such and such had their hearts opened in hearing of the Word, and enlarged hearts in prayer; such were

awakned

awakned by such Sermons and convinced and humbled for sin, and perswaded to repent and turn to the Lord; such opened the door to Jesus Christ, when he knocked, and set up his Throne in their Hearts, and put their necks under his yoke. Such and such were frequenters and lovers of the Ordinances and Ministers of Jesus Christ. Such made it their business to be Religious; such walked with God in their Families, and were upright in their dealings in the World; such used to deny themselves, and took up their Cross, and laboured to follow Jesus Christ where-ever he led them; such mourned for the sins they could not reform; were thankful for the mercies they received; were faithful in the relations they were placed; were fruitful under the means they enjoyed; were merciful to their Brethren in misery; were patient and chearful under the Rod, which was laid upon them: and all the good actions of men will be had in remembrance.

2 There will be found recorded, all the evil actions, all the sins of the Children of men. Such and such were disobedient and untoward Children; slighted the commands of God and their Parents; were idle and careless of instruction, and would not open their ear to discipline; such were old in sin, when young in years; were strong and skilful in wicked sinful practices, when their bodies were but weak, and minds sottishly ignorant in the things of God; such had good examples before them, but they would not follow them; they saw dreadful Judgements, but were hardned under them; they received many mercies, but they abused them; they had seasons of Grace, but they mis-spent them; they had calls, but they shut their ear against them; they had convictions of Conscience, but they stifled them, they had motions of the spirit, but they quenched them; they had prof-

fers of Christ, and pardon and salvation, but they refused them, and turned Gods glory into shame, and his grace into wantonness. Such and such were Sabbath-breakers; Such were Swearers; Such were Drunkards; Such were unclean persons, and Adulterers; Such were Thieves; Such were covetous persons and Idolaters; Such were unjust and unrighteous in their dealings; Such were bitter and reproachful in their speeches; Such were injurious in their actions. All the sins of Men and Women will be found in the Book of Gods remembrance. *Deut.* 32. 34. *Is not this laid up in store with me, and sealed amongst my treasures?* God stores and treasures up the sins of the wicked and ungodly, against the day of his wrath, and their perdition; it is said, *Job* 14. 16, 17. *Thou numberest my steps, dost not thou watch over my sin, my transgressions are sealed up in a Bag, and thou sowest up mine iniquities.* God numbereth the steps of sinners, one by one, sin by sin, as a man would number every step; and he watcheth that he may number aright, he takes exact notice of the foot-steps of every sin; which leave an impression in the book of his remembrance, as the foot-steps of the body do, when a man walketh in soft-clay. He putteth the transgressions, in a Bag, and soweth the Bag, and sealeth the Bag; all which expressions denote Gods exactness in recording and laying up the sins of men. It is said, *Jer.* 17. 1. That *the sin of Judah is written with a Pen of Iron, and the point of a Diamond.* All secret sins will be found there recorded, for nothing is secret to God, whose eyes are like a flame of fire which gives light to every dark corner; darkness hideth not from him, but the night shineth as the day; he looks into every corner of the Earth, and into every corner of the Heart, and hath set our secret sins in the light of his Countenance: and all open sins will be found there recorded

corded; no man hath taken ſo much notice of others ſins, as God hath done; he doth as it were, book all down in his remembrance, and when Chriſt comes at the laſt day, the book of Gods remembrance will be opened.

2. *The ſecond Book which will be opened at Chriſts coming, will be the Book of mens own Conſciences:* and this will be the counter-part to every mans particular, of what is written in the Book of Gods remembrance, they will find the ſame thing there regiſtred; indeed Conſcience now may ſeem to be aſleep, and ſay nothing whilſt men are eating, and drinking, and ſinning; yet conſcience is ſecretly awake and buſie in writing, and taking notes of every mans actions, every day; Conſcience hath its day-book, which hath not an empty page; the mouth of Conſcience may be ſhut, and with much adoe for the preſent, reſtrained from ſpeaking, and biting; but the eye of Conſcience cannot be ſhut from ſeeing, nor the hand of Conſcience reſtrained from regiſtring what it takes notice of: every one in the World hath as it were whole Volumes of his own actions in his boſom, written down by Conſcience; and though the letters of ſome things done long ago, may ſeem to be raſed and worn out, ſo that a man cannot read them now; yet when this Book ſhall be opened at the laſt day, they will appear in very legible characters; like as when a man writes with the juice of a Lemmon upon fair paper, the juice is white, and the paper is white, and he cannot read a word when it is written, nor while it is writing; but let him keep the paper many years by him, and after bring that paper cloſe to the fire, the white letters will turn black, and become very legible: ſo the Conſcience of wicked perſons is writing whilſt they

are

are sinning, and they do not perceive it after it is written; they forget many of their old sins, yea they do not take notice of them as sins, whilst they are committing them; but when the last day is come, and Christ is come, who will be revealed from Heaven in flaming fire, to take vengeance upon them, and the Book of their Consciences shall be opened before the fire, then all the notes of Conscience will be plain and easie to be read, and a ready confirmation Conscience will give of all that is written in the Book of Gods remembrance: and O how sweet will the testimony of Conscience be of good actions? how bitter will its records be of sins?

3. *The third Book which will be opened, will be the Book of the Law:* which requiring perfect and perpetual obedience, will condemn all both righteous and wicked, because all have sinned, and by the Law are cursed, *Gal.* 3. 10. *Cursed is every one that continueth not in all things which are written in the Book of the Law, to do them;* but then an appeal will be made.

4. *The fourth Book which will be opened, is the Book of the Gospel:* and there the righteous will find the merits of Christ, though they have had none of their own; they will find exceeding great and precious promises of Pardon, and Salvation, and eternal happiness, which have been made to all them that did repent, and believe in Christ, and testifie the same by their sincere love to God, making choice of him for their chief good and happiness, and laying up their treasure in Heaven, and by their sincere obedience to his commands, and walking in Heavens way; and then Conscience will give in evidence, and Gods remembrance will confirm it, and the Spirit will witness it, and Christ himself will acknowledge

it,

it, that all his true Diſciples have had the qualifications, which have ſhown their intereſt in the Promiſes; yea, the weakeſt of believers, what-ever doubts and fears they have now, will then certainly know, and confidently plead theſe qualifications which they have had, they will be able to ſay, that they had true faith, though it were but weak; that they did truely lay hold on Chriſt, though it were with a trembling hand; that they had the faith of reliance and recumbance, though they had not the Faith of aſſurance and ſtrong confidence; that they did heartily repent and grieve for ſin, though they had not that meaſure of godly ſorrow, which they deſired; that ſin did not reign in them, though ſometime it did rage and domineer: that they had choſen God for their chief good, above the whole World, and the byas of their wills was towards him; and that they had a ſincere love to him, though they fell ſhort in the fervency which they deſired to have; that they did walk and keep on in Heavens way; and if ſometimes they wandred, that they found the r way again; if ſometimes they ſtumbled, that they got up again; and this Book of the Goſpel, will give all true believers ſuch acquittances as that they ſhall not come into condemnation, *John* 3. 16. *Whoſoever believeth in the Son, ſhall not periſh but have everlaſting life.* And *Rom.* 8. 1. *There is no condemnation to them which are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit.* And the like.

But the unbelievers will get no benefit by this Book; they may find great and ſweet promiſes, but not one promiſe in the whole Book of the Goſpel belonging to them, becauſe they do not belong to Chriſt; they lived and dyed in impenitency and unbelief, and neglect of Chriſt and ſalvation, and now they cannot find one favourable word for them; and there-

therefore they will be sent back to be tryed by the Book of the Law, only the Gospel will double the condemnation of such as have not yielded up themselves unto its obedience.

5. *A Fifth Book which will be opened, will be the Book of Life*: where all the names of the Elect are inrolled, which when they read, how will they adore the riches of the free grace of God in chusing them before the foundation of the World was laid; and all those whose names are not enrolled in this Book, shall be condemned and cast into the Lake of fire, *Rev.* 20. 12, 15.

5. The fifth thing proposed, and the chiefest, is to speak more particularly, of Christs judging both the righteous and the wicked, at his second appearance.

And here I shall speak. 1. Of their particular judgement.

2. Of the execution of their sentence pronounced in judgement.

1. Concerning the judgement of the righteous and the wicked.

CHAP. V.

THe judgement of the righteous will be first, and therefore I shall first treat of it, and here speak,

1. Of the immediate antecedents to their judgement.

2. Of the judgement it self.

1. Concerning the immediate antecedents to the judgement of the righteous.

1. *The first Antecedent to the righteous judgement will be their Resurrection from the dead*, 1 Thes. 4. 16. *The dead in Christ shall rise first; when Christ descends from Heaven,*

Heaven, the ſouls of the righteous ſhall deſcend with him, 1 Theſ. 4. 14. *them that ſleep in Jeſus will God bring with him.* The Spirits of all the juſt Men and Women made perfect, ſhall then come dovvn and find out their ovvn bodies, vvhich have been ſleeping in the bed of their graves, and they ſhall enter again into their old Habitations; they vvent out of them it may be vvith fear and trembling, vvith grief and ſorrow, being unwilling to leave them behind, though they were ſo rotten and ruinous: but O with what joy will they return and enter again, when the building ſhall be repaired, when their bodies ſhall be raiſed by the power of the Lord Jeſus Chriſt, and healed of all infirmities, when they ſhall be made incorruptible and immortal! ſee 1 *Cor.* 15. 52. *In a moment, in the twinkling of an eye, at the laſt Trump, for the Trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.* And verſe 54. *So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in Victory*, then ſhall they triumph over Death and the Grave, ſaying, verſe 55. *O Death, where is thy ſting? O Grave, where is thy victory?* The Lord Jeſus will then make them victorious over this Conqueror, verſe 57. *Thanks be to God, who hath given us the Victory, through our Lord Jeſus Chriſt.* The parting of ſoul and body was never ſo ſad unto any of the Saints at their death, as the meeting will be ſweet at their reſurrection; O how will the ſoul wonder at the ſudden and ſtrange metamorphoſis of the body? vvhen the ſoul left the body vile to putrifie and corrupt in the grave, and ſhall find it come forth more bright and glorious than gold, after it hath been refined in a Furnace; when the vile body ſhall be faſhioned like unto Chriſts moſt glorious body, *Phil.* 3. 21. O how

will

will the ſoul delight in the beauty, ſtrength, and immortality, which then ſhall be put upon the body vvhereby it vvill be more ſuited to its nature, and fitted for its operations, and participation in its glory; and hovv vvill the body delight in the wonderful glories and ſhining excellencies which the ſoul hath attained ſince its ſeparation? If the love between the ſoul and the body were ſo great, when the body was ſo vile, and the ſoul ſo ſinful, what will it be when both are glorified? If the conjunction betvveen the ſoul and body were ſo ſweet, vvhen the body vvas ſo frail and ſubject to death, and the ſoul a ſpiritual and never-dying ſubſtance, what will it be when the body ſhall be made immortal, and in ſome ſort ſpiritual? O with what pleaſure vvill the body awake out of its long ſleep and ariſe and ſhake off its duſt, and put on its beautiful garments of immortality and glory? with what delight and joy will it firſt open its eyes upon thoſe beautiful and glorious objects vvhich vvill quickly preſent themſelves to its view? Thus concerning the Reſurrection of the righteous bodies.

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2. *The ſecond Antecedent to the judgement of the righteous, will be their meeting with the Angels at their Graves mouth.* Mat. 24. 31. *He ſhall ſend his Angels with the great ſound of a Trumpet, and they ſhall gather the Elect from the four winds, from one end of Heaven to the other:* no ſooner are they awakened and riſen out of their Graves, but they are entertained by Angels, thoſe holy and excellent creatures, who have ſuch a dear love to them, and before have done many good offices for them, though, when before in the body, they did not perceive it, and were too low, and unfit for their acquaintance: but they will then know them, and be able to diſcern the beauty of thoſe lovely Spi-

rits,

rits, vvho for ſo many years have been beholding the face of their Father in Heaven, vvhich vvill have caſt ſuch a luſtre upon them that will be matter of their admiration; and theſe ſhall be part of their acquaintance and companions in Glory: inſtead of Devils, thoſe Angels of darkneſs, which uſed to aſſault buffet, and moleſt them, vvhen in the body before; they ſhall novv have Angels of light vvith them, and about them to joyn together in the love and praiſe of the great Jehovah. The Angels vvill be ſent to call them, and gather them, and we may rationally imagine that they will ſalute them at their riſing, and welcom them out of their Graves: We read of the Angel *Gabriel*'s ſalutation of *Mary*, *Luk.* 1. 28. *Hail thou that art highly favoured, the Lord is with thee, bleſſed art thou amongſt Women*; and the ſame Angels words to *Daniel*, *chap.* 9. 23. *Thou art greatly beloved*. Such ſalutations poſſibly the Angels may give to the Saints at their Reſurrection. *Ariſe you that are highly favoured of God, come forth ye that are greatly beloved; welcom, welcom ye happy ones; ye that are bleſſed amongſt the children of men; your Lord is come down, and ſtayeth for you; he hath ſent us to call you, and convey you into his Preſence, and bring you where he is, that you may ſee and ſhare in his glory*: O how vvill ſuch vvords make their hearts to glow vvithin them! How joyful vvill ſuch a meſſage be unto them! O happy they that ever they were born! or rather, that ever they vvere new born! O happy they, that they ſhould live, that they ſhould be raiſed to ſee ſuch a day as this vvill be! O vvhat looks! vvhat ſpeeches! vvhat joyes will they have, vvhen they are entertained by the Angels?

3. *The third Antecedent to the righteous Judgement, will be their meeting one with another*: *Mat.* 24. 31.

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The Angels will be sent to gather the Elect together, 2 *Thes.* 2. 1. *I beseech you Brethren, by the coming of our Lord Jesus Christ, and our gathering together unto him*; the Saints will be all gathered together, and we shall be gathered with them, if we be found in that number; there we shall meet with *Abraham*, and *Isaac*, and *Jacob*, and all the holy Kings, and Prophets, and Apostles, and Martyrs, and holy Men, who have lived in all Generations; and all these in another hue than when they lived upon the Earth, they will arise like so many shining Suns out of the earth; O how shall we be delighted with the sight of such a glorious train and company, when we see the Image and picture of the Lord upon them, drawn so to the life? what sweet greetings shall we have, and mutual congratulations of our old acquaintance in the flesh, who were with us acquainted with the Lord? and is this the end of our Hearing and Fasting, and Praying, and Self-denial, and Mortification, and the poor Services we have done for the Lord? Is this the issue of our pains and labour? O happy we that ever we repented, and believed, and closed with Jesus Christ! O happy we that laid up our Treasure, and waited for our glory and happiness till this time.

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4. *The fourth Antecedent is that the Righteous shall be caught up together in the aire*; all the righteous shall be caught up, they that are raised from the dead, and they that remain alive upon the earth on that day, 1 *Thes.* 4. 16, 17. *The dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them, to meet the Lord in the Air:* We read of the two Witnesses, which were slain; *after three daies and a half, the Spirit of Life from God entred into them, and they stood upon their feet, and they heard a great voice*

voice from Heaven saying unto them, come up hither, and they ascended up to Heaven in a cloud, &c. Rev. 11. 11, 12. In the morning of the Resurrection, the Spirit of Life from God will enter into the bodies of all the Saints, and they will stand up, and possibly they may hear a voice from Christ in the Air, *Come up hither*: and then they will be caught up, and ascend into the air to meet with their Lord; O what unexpressible pleasure and delight will they find when they *Feel* themselves begin to move upwards, when they are leaving the Earth and wicked men, and so many glorious persons of them together ascending to meet their most glorious Lord!

5. *The fifth Antecedent to the Judgement, is their meeting with the Lord in the Air*: 1 Thes. 4. 17. *Then we which are alive, and remain, shall be caught up together with them, to meet the Lord in the air.* We have spoken of the meeting of the Soul and the Body; of the meeting of the Saints with the Angels; of the meeting of the Saints with the Saints; all which meetings will be very delightful, but the meeting of the Saints with the Lord himself will be beyond all. O how sweet will the sound of Christs coming be unto them before they see him? When they hear the long expected shout, and the sound of the last Trump! *This, this* will be musick indeed in their ears; *Then, then* they will lift up their heads with joy: and do but think how transporting the first glance of their eye will be upon the Lord Jesus Christ when they see him yet afar off cloathed with such brightness and beauty; never did their eye behold such an object before; they admired to see the Saints, and to see themselves so transformed; but how will they admire to see the Lord in such glory? if so be that some of his Disciples did gaze after him with wonder, when he was tak n from

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5. *The fifth Antecedent to the judgement, is their meeting with the Lord in the Air:* 1 Theſ. 4. 17. *Then we which are alive, and remain, ſhall be caught up together with them, to meet the Lord in the air.* We have ſpoken of the meeting of the Soul and the Body; of the meeting of the Saints with the Angels; of the meeting of the Saints with the Saints; all which meetings will be very delightful, but the meeting of the Saints with the Lord himſelf will be beyond all. O how ſweet will the ſound of Chriſts coming be unto them before they ſee him? When they hear the long expected ſhout, and the ſound of the laſt Trump! *This, this* will be muſick indeed in their ears; *Then, then* they will lift up their heads with joy: and do but think how tranſporting the firſt glance of their eye will be upon the Lord Jeſus Chriſt when they ſee him yet afar off cloathed with ſuch brightneſs and beauty; never did their eye behold ſuch an object before; they admired to ſee the Saints, and to ſee themſelves ſo transformed; but how will they admire to ſee the Lord in ſuch glory? if ſo be that ſome of his Diſciples did gaze after him with wonder, when he was tak n from

them, and ascended into Heaven, *Acts* 1. 11. With what wonder will all his Disciples (most of which never saw him in the flesh, none of which saw him in such glory) then gaze upon him, when he shall come down from Heaven! *Ye men of* Galilee, *why stand ye gazing up into Heaven?* Say the Angels, *this same Jesus which is taken up from you into Heaven, shall so come in like manner, as ye have seen him go into Heaven*; if you look and wonder now at his going, how will you look and wonder at his coming, which will be as surely, but far more gloriously? But when they are come nearer unto Christ, and have a fuller view of him: O what thoughts! What affections! What joyes will there then fill their souls! O what workings, What beatings of heart! What transports and ravishment of spirit will they have! O how would they be overwhelmed with this sight, and utterly unable to bear it, if they were not strengthened beyond their present capacity! *And is this the Saviour and Redeemer of the World? O glorious Son of Righteousness! Did this most excellent Person, who thus appears in the brightness of his Fathers glory, and is now come down from his glorious habitation, with such a glorious train of Angels, once vouchsafe to dwell with men, and vaile his glory in the flesh! Did this eternal Son of God stoop so low, as to take upon him our nature, yea to take upon him the form of a Servant! did he live in such meanness and obscurity; and indure such hardship, contradiction, reproach, and injury, when he was upon the earth! O infinite condescention! Did this Lord of Life and Glory, in the daies of his flesh so weep, and pray, and cry; sweat, and bleed, and dye, though with such pain, anguish, and disgrace; yet with such willingness and patience in our steads, that he might redeem us from sin and death, and wrath to come; that we might not perish, but have everlasting Life? O wonderful, unconceivable love! What, so glorious a person to be made*

made man! to be made ſin! to be made a curſe! to do ſuch things! to ſuffer ſuch things! for ſuch mean, vile, curſed ſinners as we, that we might be bleſſed and happy with him; O ſurpaſſing ſuperlative kindneſs! Is this he who made choice of us, when he choſe ſo few, that called us when the moſt were paſſed by, that pitch'd his love upon us, when there was no attractive in us, nothing to move him, but his own bowels, that revealed his ſecrets to us, when he hid them from the wiſe and prudent, that brought us nigh, when we were afar off, and made us fellow Citizens, and fellow-heirs with the Saints, and of the houſhold of God, who were by nature Children of wrath, even as others? O aſtoniſhing free Grace! Is this he who cloathed us when we were naked, even with the robes of his own righteouſneſs? that waſhed us when we were defiled, even in the Fountain of his own Blood? that cheared us when we were troubled, even with the comforts of his own Spirit? that ſtrengthened us when we were weak, even with his might and glorious power in our inner man? Was it from this Perſon that we received our Pardon, our Peace, our Supports, our Graces, our Encouragements, and all the ſweet Refreſhments we have found in Ordinances.

Is this the Advocate whom we made choice of, relyed, and truſted upon for life and ſalvation? Is this the Maſter whom we followed, and whoſe work we were employed about? Is this the Captain whoſe colours we wore, and under whoſe Banner we fought? Is this the Lord whom we obeyed! the Friend, the Husband whom we loved? and is he ſo glorious! O how will the Saints be wrapt up with admiration and joy! how will they be all in a flame of burning love and affection, when they come to behold the Lord Jeſus Chriſt himſelf, and view him in ſuch glory, as then he will be decked with al? when they come to ſee him face to face, who hath ſuch lovelineſs in his face, and ſuch love in his heart unto them. It is ſaid, 1 *Pet.* 1. 8. *Whom having not ſeen ye love,*

in whom though now ye see him not, yet believing ye rejoyce with joy unspeakable and full of glory.

If so be that the Saints do now love Christ, whom they never saw, only have heard of, and believed the report of the Word; how will they love him when they have this sight of him, and see a thousand-fold more beauty in him than was reported, or could be imagined? if so be that now sometimes they rejoyce, with glorious and unspeakable joy in believing, what will they do when they come to see him in his glory? If they can now rejoyce in tribulations, and take pleasure in the cross and reproach of Christ, what will they find in their Masters joy, and the Crown which he now comes to put upon their heads? O how glad will they be that they have been counted worthy to suffer any thing for such a Saviour? It will be a joyful time indeed unto the Saints when they are caught up in the Clouds to meet the Lord in the Air.

And the joy of Christ will be no less, to meet with them; O with what an eye will he view them, when they are arising and ascending with so much of his beauty and lustre upon them! none can conceive the love and delight which the Lord Jesus will take in them at that day: He will look upon them as those who were beloved by the Father and himself from all eternity; as those who fetcht him out of Heaven before to Redeem them, and now to Glorifie them; he will look upon them as the travel of his soul; as the price of his blood; He will look upon them as his Jewels; as spoils taken out of the hands of his enemies; he will look upon them as Plants grown up unto perfection; as Servants who have done their Work; as those who have kept up his honour in the World; he will look upon them as Members of his Body; he will look upon them as

his

his deareſt ſpouſe, and moſt beautiful Bride, who now cometh to be joyned to him more nearly, and to live with him for ever. O the love and joy of Chriſt at this meeting! If ſo be that Chriſt ſo dearly loved his Spouſe, and could delight in her too, when ſhe was black and ſooty, when her loathes were ſpotted, and ſtained, when her affections were weak, low, and inconſtant; how will he love and rejoyce in her when ſhe is made perfectly like to himſelf, and ſo beautiful with his comelineſs? when her ſtains are all waſhed off, and ſhe is preſented before him without Spot, Wrinkle, Blemiſh, or any ſuch thing? when ſhe ſhall be arrayed in white, and hath put on her ſhining garments, and appear ſo lovely, and her love ſhall be ſo high, and full, and ſtrong, and flaming? Never did Lovers meet with ſuch delight and joy on their wedding-day, as Chriſt and his Spouſe will meet at the day of his ſecond appearance; O the ſweet ſmiles the Saints will ſee in the face of Chriſt! Such ſmiles upon them, ſuch glances of love will ſparkle forth from his eyes, as will raviſh their hearts; O the ſweet Words they will hear? the welcom he will give them when they firſt meet! when they are come, he will place them at his right hand. So much concerning the more immediate Antecedents of the judgement of the Righteous.

CHAP. VI.

THe ſecond thing is to ſpeak concerning the Judgement it ſelf of the righteous. And there are two things the Scripture ſpeaks of, which Chriſt will do at his ſecond appearance in the judgement of the righteous.

1. *He will take an account of them.*
2. *He will pronounce the ſentence upon them.*

1. Chriſt will take an account of the righteous.

Rom. 4. 10, 12. *We shall all stand before the Judgem* to, wh
Seat of Christ, and every one of us shall give an accou take n
of himself unto God; though the righteous shall n fin, th
be brought to condemnation, yet they shall made
brought into judgement, which will be for the and m
Masters honour and their own; especially of tho have
who can give a good account of the Talents the and
Lord hath intrusted them withall. affec
his C

I know it is a question amongst Divines, whethe not
the sins of Gods people will be mentioned, an hath
made manifest at the last day of judgement; I shal Sain
not determine the question, since the Scripture i stee
not so plain; Possibly the Lord having pardone the
them, covered them, blotted them out of the boo
of his remembrance, he will not mention them o
that day; but sure I am if they should be mention- *the*
ed, it will not be to their disgrace and grief, but to *vic*
their more abundant joy in the Lord, who hath for- an
given them: If they should read their sins in the ha
book of Gods remembrance, they will find them
like so many debts crossed out with the red lines of
Christs blood: If the Devil should be permitted to
accuse them at that time, who is now the Accuser of
the Brethren, and rip up their secret faults, the
Lord himself will stand up and plead for them; he
will make known the sufficient value of his Merits
for their Ransome, and publickly acquit them from
all guilt and condemnation; *who shall lay any thing to the charge of Gods Elect, it is God that justifieth? who is he that shall condemn? it is Christ that died for them,* Rom. 8. 33, 34.

But these four things Christ will take an account of, in the judgement of the righteous.

1. *He will take an account of their graces.* The vessels of the Virgins will be lookt into, what Oyl they have got; the hearts of the Saints will be lookt in-

to,

to, what graces they have obtained. Chriſt will then take notice what godly ſorrow they have had for ſin, their ſecret weeping and mourning will then be made manifeſt; he will take notice what humility and meekneſs, what ſelf-denial and patience they have had, eſpecially what faith, and love, and hope, and ſpiritual joy they have had, and all their raiſed affections towards himſelf, and heavenly things, in his Ordinances; and his judgement of grace will not be according to the appearance and ſhow which hath been, but according to truth; and then the Saints ſhall be ranked, not according to their eſteem and dignity in the world, but according to the meaſure of the graces they have attained.

2. *Chriſt will take an account of the improvement of the talents of graces and gifts, and opportunities of ſervice which he hath entruſted them withall,* Mat. 25. 19. and Chriſt will then take chief notice of thoſe which have been moſt induſtrious and faithful, and inſtrumental for doing moſt good, and bringing moſt glory to his Name; and though all ſhall have a full reward that are found truly faithful, and ſhall enter into their Maſters joy; yet they ſhall have a more full reward, and be capable of more joy and glory than the other.

3. And eſpecially, *he will take an account of their works of mercy,* Mat. 25. 35, 36. *I was hungry, and ye gave me meat; I was thirſty, and ye gave me drink; I was a ſtranger, and ye took me in; naked, and ye cloathed me; I was ſick, and ye viſited me; I was in priſon, and ye came unto me, &c.*

It will even aſtoniſh and confound the righteous, to hear ſuch language as this from the Lord Jeſus Chriſt, when he appears in ſuch glory, they will be ready to queſtion, when he was in any want, and received relief at their hands: *When ſaw we thee a*

hungry, or a thirst, or naked, and ministred any help? We received all from thee, but we could give nothing to thee; thou didst relieve us, and redeem us out of the deepest poverty and misery in which we were sunk, and should have perished without thy help; but what relief hadst thou from us? *Then the King will answer and say unto them,* v. 40. *Verily I say unto you, in as much as ye have done it to one of the least of these my brethren, ye have done it unto me.* At such a time, and such a time, the poor came to you for relief, making use of my name, whose backs for my sake you cloathed, and whose bellies you refreshed, and whose necessities you supplied, that was done unto me; though they were poor, they were my brethren; some of my servants were brought into straights for Conscience sake, and you received them, or sent help to them; you received me then, and gave help to me; that money was not thrown away, it was given to me, and I am come to give you a thousandfold reward. Were this truth more effectually believed, what a forwardness would there be in Christians to works of mercy? Surely they would look upon that part of their estate as best improved, which in such works is bestowed. Christ doth not mention any other use which they put their money unto, which if worthy to be compared, would be made mention of; he doth not speak of so much laid out in building, so much laid out in cloathing, so much laid out for food, so much laid up in portions for children; all this the wicked can do; but so much laid out to the poor, and me in them, which is the only part you have laid up for your selves, and which I am now come to return unto you with usury.

4. *Christ will take an account of the afflictions which the righteous have endured*; especially, of their sufferings

ferings for his ſake; ſuch reproaches, ſuch loſſes, impriſonments, baniſhments, buffetings; but if they have ſuffered death, with what honor will this be made mention of? with what great eſteem will he receive and ſpeak unto them which have come out of great tribulation? and O the joy in this morning, after the tears of the night! then they will find that their *light affliction which they have endured for a moment, hath wrought for them a far more exceeding and eternal weight of glory*, 2 *Cor.* 4. 17.

2. The ſecond thing in Chriſts judgement of the Saints, is the *Sentence* which he will pronounce upon them, which will be a moſt gracious invitation of them to take poſſeſſion of the Kingdome of heaven which he hath prepared for them, *Mat.* 25. 34. *Then ſhall the King ſay unto them on his right hand, Come ye bleſſed of my Father, inherit the Kingdome prepared for you, from the foundation of the world.*

All Chriſts invitations in Scripture are very ſweet. *Come unto me all ye that labour, and are heavy laden, and I will give you reſt*, *Mat.* 11. 28. How ſweet is this to a troubled Conſcience, and an oppreſſed Spirit, ready to ſink under the burden of ſin? *Ho every one that thirſteth, come to the waters; and he that hath no money, come buy wine and milk without money, and without price*, *Iſa.* 55. 1. O what ſweet words are theſe to thoſe vvhich are parched, and pained, and ready to die vvith ſpiritual thirſt, and can find nothing in the creatures vvhich can give them any ſatisfaction or eaſe? But of all the vvords that ever Chriſt did ſpeak, of all the invitations that ever Chriſt did make, this vvill be the ſvveeteſt, vvhich he vvill give to his Diſciples at the laſt day, *Come ye bleſſed of my Father, inherit the Kingdome prepared for you, from the foundation of the world. Come ye bleſſed and happy ones*, hovvever accounted miſerable ones by men,

men, yet blessed of my Father, *Come inherit the Kingdome prepared for you from the foundation of the world.* Take possession of your eternal inheritance: Come enter into the Kingdome of glory, which the Father hath chosen you unto, and called you unto and which I have purchased, and now fitted and made ready for you: Come along with me, and I will shew you my glory; and where I am, there ye shall be also. Come along with me into heaven, and ye shall live and reign with me for ever and ever. Come along, and enter now into your Masters joy; come and I will shew you the Father, and bring you into his house and presence, where there is fulness of joy, and pleasures for evermore. And now Beloved, think with your selves, what joyes! what exultations! what clapping of hands! what shoutings! what Hallelujahs! what Hosannahs! what triumphing acclamations the Saints will make upon the hearing of these words. But here words fail, conceptions fall short. Who can utter what the affections and behaviour of the righteous will be, when they have their sentence, and hear such sweet and gracious words from the mouth of their Judge and Redeemer?

Thus concerning the Judgement of the righteous.

CHAP. VII.

2. Concerning the judgement of the wicked, at the second appearance of Jesus Christ; in treating hereon, I shall as in the judgement of the righteous, speak,

1. *Of the immediate antecedents.*
2. *Of the Judgement it self.*
   1. *The immediate Antecedents of the judgement of the wicked will be,*

1. *The Resurrection of their Bodies from the grave;*

all

all the vvicked that are dead ſhall be raiſed, though not ſo ſoon, yet as certainly as the righteous, *Joh.* 5. 28, 29. *The hour cometh, that all that are in their graves ſhall hear his voice,* (not only) *they that have done good ſhall come forth to the Reſurrection of life,* (but alſo) *they that have done evil, to the Reſurrection of damnation.* When the vvicked die, their bodies are *clapt up in the Priſon of the Grave,* vvhere they rot and putrifie under the chains of death, vvhich are laid upon them, and their ſouls are *ſhut down into the Priſon of Hell,* vvhere they are bound up in chains of darkneſs, and vvo, and reſerved unto the judgement of the great day; vvhen the Lord Jeſus ſhall appear to judge the vvorld, he vvill bring the keys of death and hell along vvith him, and open both theſe Priſon doors, not to give liberty and releaſe to the Priſoners, but as Priſons are opened at Aſſizes, to bring them forth unto Judgement; he vvill open the Priſon of hell, and all the ſouls of the vvicked ſhall come forth like ſo many Locuſts out of the bottomleſs Pit; and he vvill open the Priſon of the Grave, and all their bodies ſhall creep like ſo many ugly Toads out of the earth; and then ſoul and body ſhall be joyned together again, and this meeting vvill be ſad, beyond expreſſion; the meeting of the ſouls and bodies of the righteous vvill not be more joyful, than the meeting of the ſouls and bodies of the vvicked vvill be doleful; poſſibly ſome of the vvicked had no bands in their death, and their ſouls vvent forth of their bodies vvithout much pain or fear; but their entrance into their bodies again, vvill be vvith unexpreſſible horrour; and if ſome of the vvicked had their Conſciences avvakened at death, and they lay down vvith terrour; vvhen they avvake and riſe again from the dead, it vvill be vvith far greater terrour. The old

World

World dyed in a fright, with the deluge of Water, which over-whelmed them; *Corah*, *Dathan* and *Abiram*, with their Company, dyed in a fright at the cleaving and opening of the Earths mouth, which swallowed them up; *Judas* and other despairing souls died in a fright, at the apprehensions of the open mouth of Hell, ready to receive their guilty spirits; but none of the wicked could go forth of their bodies in such a fright as they will enter into them again at the last day: The damned souls have been lying in Hell many years, full of anguish in their separation, and they know that their anguish will be encreased by the torment of their bodies in their union; and no Wonder if they be exceedingly unwilling and fearful to enter into their old lodging; their bodies have been sleeping all this while in the Dust, and have felt no pain at all; and O how unwelcom a guest will their souls then be? Never was Death so terrible unto them, as Life will be at that Day; they had rather sleep still in their Grave, and continue in their Rottenness and Corruption; they had rather lie hid for ever in the dust of oblivion, or be quite annihilated like Beasts, than to rise again unto such torments, as now they must undergo; but they must arise willing or unwilling; It is said that the *vile bodies* of the righteous *shall at the last day be fashioned like unto Christs most glorious body, Phil.* 3. 21. They shall be made like unto Christs body in beauty and glory; but the bodies of the wicked will have another hue and fashion; if it were possible to fashion bodies like Devils, those impure and foul spirits, such spiritual bodies the wicked should have; be sure their bodies shall have no glory put upon them; but as they lay down vile bodies, they shall rise up far more vile; they lay down in dishonour, and they shall be raised in far greater dishonour;

honour; indeed they will be raiſed incorruptible and immortal; but this will not be for their glory, but that they may be capable of the greater and longer torment and miſery; their bodies will be ſo far from being made beautiful like unto Chriſt, that I believe they will not regain that natural beauty which they had here upon the Earth; now ſome of them out-ſhine Gods own Children (whoſe chief beauty lies inward) in external comelineſs; then none but the bodies of Gods children will ſhine; the bodies of the wicked moſt probable will be ſwarthy, black, ugly, monſtrous bodies; if there be a ghaſtlineſs upon the bodies of the moſt beautiful, when they are dead, what a ghaſtlineſs will there be upon the bodies of all the wicked, when the ſecond death ſhall ſeize upon them? were their bodies never ſo beautiful in themſelves, yet their features would quickly be altered by the horrible paſſions of their minde; the blackneſs and dread of the ſoul would quickly appear in their countenance; beſides the impreſſions which the Fire of Hell will have upon them. The ſoul will find nothing in the body which will give it any delight or eaſe, or in the leaſt contribute unto the aſſwagement of its anguiſh; it will return into the Body as into a Priſon or Dungeon, where there is no pleaſure to be found: and if the body be black, how black will the ſoul be, after ſo long abode with foul Devils in the lower Regions of darkneſs? And when ſuch foul ſouls, and ſuch vile bodies meet, What a meeting! what a greeting will there be! We may fancy a kind of language to be between them, at that day. The ſoul to the body, *Come out of thy hole thou filthy dung-hill fleſh, for the pampering and pleaſing of whom, I have loſt my ſelf for ever; who haſt ſtoln away my time, and thoughts, and heart from God, and Chriſt, and Heavenly things, to feed, and cloath,*

and

and cherish thee, and make provision to satisfie thy base deceitful lusts; when I should have been making provision for thine and mine everlasting happiness. Awake and come forth of the dust, thou bewitching dirty flesh, who didst lull me asleep so long in thy pleasing chains, until thou didst suddenly open thy doors and thrust me out, where I was awakened in torments before I was aware, now I must come into thy doors again, that thou maist share and taste the bitter issue of sinful pleasures and delights. And O how will the body be affrighted, so soon as the soul is entred! never did the soul taste so much of the bodies delights, as the body will then feel of the souls anguish. The body to the soul: *And hast thou found me out O my enemy? Couldst not thou have let me alone to lye still at rest in this sweet sleep? hast thou used me as a slave and employed all my members as servants of iniquity, and unrighteousness, and art thou come now to torment me! and is this the fruit of all the pleasures we have taken together? shouldst not thou have been more wise, and provided better for thy self and me?* O what cries and shrieks will the tongue give forth, so soon as it hath recovered its use! O what fearful amazing sights will there appear before the eyes, so soon as they are opened, when they first peep out of the Grave, and sinners see Heaven and Earth on fire about them, and Christ coming in flaming fire, to take vengeance upon them? O how dreadful will the shout, and the voice of the Arch-Angel, and the sound of the last Trumpet summoning them to Judgement be unto the ears? O how will every joynt and member of the bodies of the Wicked tremble, when they are raised again at the last day?

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2. *The second Antecedent to the Judgement of the Wicked, will be their meeting with Devils;* the Righteous vvill meet vvith Angels to vvelcome them out of

of their Graves; the wicked will meet with Devils to entertain them at their Reſurrection; and then they will not appear unto them, like Angels of light, as ſometimes here they have done, but like foul Angels of darkneſs, as they ever were ſince their firſt fall; they will not then entertain the wicked with pleaſing baits, and ſweet alluring temptations, and pretend to be their friends, who conſult their good and ſatisfaction, beyond God himſelf, the chief good of mankind; as they did when their abode was in the world before: but they will ſpit forth their venom, and malice, then, in their faces; poſſibly they may buffet their bodies, and lay painful ſtrokes upon them; ſurely they will terrifie their ſouls for thoſe ſins which they have drawn them unto the commiſſion of: O how will they mock, and deride their folly and madneſs for opening their ears to their whiſpers, for opening their heart ſo readily, when they have knockt at the door, and enticed them unto ſin? then the damned will perceive that the Devils deſign was their ruine and miſery, when the pretence and ſhow was conſultation for their good and happineſs; that he laboured to pleaſe and delight them, not out of love, but malice, that he might undo them; that he lull'd them aſleep, that they might not perceive their miſery, till it was too late; that poiſon was in his ſweeteſt baits; and that their ſofteſt pleaſures were Satans ſilken cords, by which he was drawing them unto endleſs wo and bitterneſs; then they will perceive how the Prince of Darkneſs hath blinded their eyes, and deluded them, how the old Serpent hath beguiled them through his ſubtilty, and deceived them; how they have been gull'd of a Crown and Kingdome they had the proffers of, and were in a capacity to obtain; then they will perceive

ceive whose slaves they have been, whilst they were serving divers lusts, that the Devil was their Lord and Master, and led them captive at his will, and now they will meet with their Masters whom they have served, unto their terrour and amazement: how will they be affrighted at the apparition of so many Devils about them? When they shall throw into their thoughts such hideous apprehensions, and lash their spirits with horrible scourges, when they shall seize upon their bodies, and tear them, and drag them to the Judgement-Seat, and there is none to rescue and deliver them.

3. *The third Antecedent to the judgement of the wicked, will be their meeting one with another*; as the Elect, so all the Reprobates will be gathered together into one company: O what an innumerable company of Rebels, and Traytors, and Villains, will then be got together! how fiercely and horribly will they look one upon another? and if they speak, what language of Hell will there issue forth of their lips? they may meet with their old companions and fellow-sinners, but it will not be like such as they now call meetings of good-fellowship, when they get together in a Tavern and Ale-house, or some house of wickedness, to drink, and sing, and dance, and sin, and make merry in the pleasing of their flesh; they shall not then have Ale, and Wine, and Women, and Musick, or any incentives to mirth and sensual pleasures; the last meeting will be no merry meeting, but sad and dismal; the pleasing affections which they formerly had to their friends will be changed, their love will be turned into hatred, and the joy they have found in them will be turned into grief and anger: O the angry countenances the wicked will have on that day! it

is

is ſaid, the Nations ſhall be angry; O the angry ſpeeches! how will they rage and ſtorm at one another? eſpecially at thoſe who have drawn them into ſin, how will they curſe and ban one another? O the horrible noiſe that will be amongſt the damned Crew when they are got together! It may be from words they fall to blows, and tear one anothers hair, and ſpurn at one anothers bellies, and bite one anothers fleſh, and even claw out one anothers eyes; we cannot conjecture ſo much of the miſery of the wicked, as will be on that day.

4. *The wicked that are alive on the earth at the ſecond appearance of Chriſt*, ſhall ſee the righteous that are dead, ariſe out of their graves with marvellous beauty and joy, and thoſe which are alive wonderfully changed into the likeneſs and faſhion of Chriſt, and all of them ſuddenly caught up together in the Clouds to meet the Lord in the air: which ſight will be fearful and amazing to them, when they perceive themſelves to be left behind. We read *Rev.* 11. 11, 12. When the two Witneſſes after they had lain dead for ſome time, had the Spirit of Life put into them, and they ſtood upon their feet, and were called up, and aſcended up into heaven; it is ſaid their enemies beheld them, and great fear fell upon them: So when all the Witneſſes and Servants of the Lord ſhall have a ſpirit of life put into them, and ſtand upon their feet, and be called up, and caught up in the Clouds to meet the Lord, their enemies, and the wicked on the earth will behold them, and great fear will fall upon them. But O the fear and trouble which will be upon the ſpirits of thoſe unbelieving Chriſt-leſs, graceleſs ſinners, whoſe abode ſhall at that day be amongſt the believers, and ſome of them linked in the neareſt

relations to them, when their believing relations ſhall be caught away from them, and carried up into the air, with the reſt of the glorious Train of Saints, when themſelves ſhall remain below upon the earth: It is ſaid, that at the time of Chriſts coming, *Luke* 17. 34, 35, 36. *Two men ſhall be in one bed, the one ſhall be taken, the other left; two women ſhall be grinding together, the one ſhall be taken, and the other left; two men ſhall be together in the field, the one ſhall be taken, the other left.* Friends will be together at that day as at other times, not expecting Chriſts coming, and it may be leſs expecting it than before they did; ſome will be in fields together, ſome in houſes together, ſome will be in beds together, ſome will be in Churches together, it may be Miniſters preaching, and people hearing, as you are hearing me this day.

Suppoſe that the Heavens ſhould juſt now open, and you ſhould hear the ſound of the laſt Trumpet, and Jeſus Chriſt ſhould deſcend with a glorious Train of Angels into the air, then all you that are believers, and have got an intereſt in Chriſt, would immediately be caught up in the Clouds, to meet with the Lord: but all you that are impenitent and unbelievers, would be left behind; and think what terrour would fall upon you, to ſee us caught away from you; it may be ſome of you might come hanging about me and others, when you ſee us arrayed in ſhining garments, and ſuddenly changed into the glorious likeneſs of our Lord, and called by the Angels to go up to him: O take us up along with you! what, will you leave us behind! *Alas what can I do for you then; I muſt ſay, I told you of this time and thing before; but you did not ſeriouſly regard it, ſo as to prepare; I called you often to repentance, and preached Jeſus Chriſt to you, and ſhewed you the way of ſalvation;*

ſalvation; but you would not accept of him ye refuſed him, and lived in the neglect of your own ſalvation. I told you, if you did not forſake ſuch and ſuch ſins, they would be your ruine; and yet you would not be perſwaded to leave them. I forewarned you of the miſeries which would come upon you at Chriſts coming, but you would not take warning.

Fain would I have had you all up along with me, to meet my Lord; and if I could have been inſtrumental to convert, and turn you unto him, my joy and crown would have been the greater. O how glad ſhould I have been of your company in this Triumph: ſome did hearken and believe; ſome did awaken when they were called, and repent, and reform their lives: ſome were wiſe, and did fore-think and make proviſion for this day; and now ſee how they ſhine; ſee the mirth and joy in their countenances; ſee the iſſue and fruit of their tears, and ſelf-denial, of their Faith and Love, and holy walking. Now, now *we are going together to our Lord, whom we have ſought, and ſerved, and truſted for our happineſs: and O that you would have hearkned, and been perſwaded to have joyned your ſelves to our number, that we might have gone together; O that you would have joyned your ſelves to our Lord, and have had fellowſhip with them who had fellowſhip with the Father, and his Son Jeſus Chriſt, and broken off your fellowſhip with the unfruitful works of darkneſs, and workers of iniquity; but you would go on in the broad way, becauſe it was more eaſie; the way to Heaven was too narrow, and and difficult for you: if Profeſſion would have been enough, and external joyning your ſelves to Gods People would have brought you to Heaven, this ſome of you could do with readineſs ſufficient; but when you muſt have a power as well as a form, and when you muſt mourn for ſin, crucifie the fleſh, mortifie the deeds of the body, deny your ſelves, take up the croſs, be ſo ſtrict in your lives, make conſcience of thoughts, words, and all your actions, this you could not away with: you could brook to be religious ſometimes by the by, and*

when you had nothing else to do; but to make it your business to be religious, you could not endure: you could put on a form and outward vizard of Godliness on the Sabbath daies; but to be religious on the week daies, and every day, to be holy in all manner of conversation, this was too much, and a hard saying which you could not bear: and if you did not like the terms of the Gospel, and would be the Servants of the Devil, whilst you seemed to be the Servants of Christ; and go on covertly in the way to Hell, whilst you seemed to be going in the way to Heaven; what can I do for you now? I thought you would have shined and gone with us, when you shined so much in profession; and is your Lamp now gone out, when the Bridegroom is come? alas! who can supply you now with Oyl? I have little enough for myself, and none to spare for you; and do you ask me for Oyl? Alas! If I had enough, I could not part with it, and put any into your vessels: Now, now it is too late, I came with Oyl often to sell from my Lord and Master, and you might have had it for nothing; you might have bought it without mony, and without price; but then you slighted and refused all proffers of Grace, which were made; you valued your lusts, which you must have parted withal for it, at a higher rate; you refused the Oyl altogether, or at least, took no more than would light your Lamps; you would not receive any into the vessels of your Hearts: and do you think I can supply you with Oyl now? Some of you had convictions once in the time of the Plague, when Death raged amongst you, and some good work was beginning then in you; and is it now worn off, and come to nothing, and dwindled into an empty profession? Alas! What shall I do for you now? You know I ventured my life for you, to preach to you, when the Arrows were flying so thick about you; I ventured my liberty for you, my health for you, and was often spent for you, and amongst you, that I might be instrumental to call and save you: but when the Thunder of Judgements was a little over, and out of hearing,

ing, you quickly dropt asleep, and the voice of preaching could not enter your ears and awaken you: Alas! Why do you look upon me now with such rueful countenances, and stand with such trembling joynts, and speak so earnestly unto me, as if something might yet be done for you, and are loath to let me go from your company? Alas! What can I do for you now? Should I stay and Preach unto you again, and call, and invite you to Jesus Christ, and open the treasures of the Gospel, and now you will open your Ears, and Hearts to receive? Alas! now the Mystery of God is finished, the Treasures of the Gospel are shut up, and sealed, and the day of Grace is quite spent and gone, and cannot be recalled; could not you have opened before, when you know I knocked often, and hard in my Masters Name for entertainment? I called, but ye refused; I stretched out my hand, and lifted up my voice like a Trumpet; but you did not regard and follow the Counsels which were given unto you; and now my Preaching work is done for ever. Should I stay and pray with you, and for you, that God would pardon your sins, or defer your Judgement but a little while, if it were but for a week, or a day, that you might prepare your accounts, and O how presently would you make your peace with God, how readily would you accept of Christ on any terms; do any thing, suffer any thing, denie self, take up crosse; O how diligent would you be in the service of God, and resist Satan, and take heed of sin; Alas! poor souls all these desires are too late: I have prayed with you, and for you, and you have had warning and time to prepare your accounts, and have been called to these Duties before; but now the Oath is sworn by him that liveth for ever and ever, that time shall be no longer; now the Ear of God is shut, and no Prayer can enter.

Now Christ is come down from the Mercy Seat; from the right hand of the Father, where he made Intercession; and the Throne of Grace is now turned into a Judgement

Seat; now there remaineth no more sacrifice for sin, nothing but a fearful looking for of Judgement to devour the wicked. Alas! Why do you hang about me with tears and weeping? What can I do for you now? can I carry you all up with me in my arms? would not the load be too great for me? and if all of us together could hand and help some of you up into the Air with us, and bring you into the presence of our dear and glorious Redeemer; With what confidence could you stand before him? With what face could you look upon him, when you are so black and filthy, and have such guilt upon your Consciences? Would not your looks betray you to be none of our numbers? Would not your black and trembling joynts speak what you are? and would not Christ then frown you away from our company? and then we must of necessity let you fall from on high amongst your fellow hypocrites and unbelievers. Could we carry you up with us, if you should lay hold on us; would not the Angels snatch us out of your arms? or would not Devils tear you away from us? And could I rescue any of you out of Satans hands, when he comes to seize upon his Own? Alas! What can I do for you at this time? I must away, and be gone, and bid you now adieu for ever; The Saints are all risen, and have put on their glorious attire, and we are called for; It is your own faults that you did not help to fill up this number: and when such of us as belong to Christ should be caught up in the Clouds; O how dreadful would it be for you, and all that should be found in the number of them that are left?

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5. *The fifth and most dreadful Antecedent to the Judgment of the wicked, will be their sight of the Lord Jesus Christ himself*: Who will be revealed from Heaven, at that day in flaming fire, to take vengeance upon them, 2 *Thes.* 1. 7, 8. The sight of their Judge will affright them: *Rev.* 1. 7. *Behold he cometh with Clouds and every eye shall see him, and they also that pierced him,*

and

and all Kindreds of the Earth ſhall wail becauſe of him; even ſo, Amen. Every eye ſhall ſee him, not only the righteous, but alſo the wicked; and they alſo that pierced him, that is, the Jews which crucified him, as he ſaith, *Matth.* 26. 64. *Hereafter ſhall ye ſee the Son of Man, ſitting on the right hand of Power, and coming in the Clouds of Heaven.* O how fearful will the ſight of Jeſus Chriſt be to *Judas* that betrayed him, unto the Officers that took him, unto the baſe Servant that ſmote him with the palm of his hand, unto the people that mocked and ſpit upon him, unto the Phariſees that accuſed him, unto *Pilate* that ſcourged and condemned him, unto *Herod* that ſcorn'd him, unto the Souldiers that mocked and crucified him, unto the Prieſts that ſtirred up the people and *Pilate* againſt him, and in the midſt of his Agony and anguiſh railed on him? though they did not ſee him come down from the Croſs, yet when they ſee him come down from heaven, they will believe that he was the *Meſſias*; and O how will this ſight terrifie them? then they will ſmite their breaſts indeed, and be filled with horrour, when they perceive that the ſame Jeſus was the Son of God, and is now the Judge of the world, and is come to call them before his Bar, who then did ſtand before theirs; the High Prieſt that rent his cloaths, when Chriſt call'd himſelf the Son of God, will be ready to rend himſelf in pieces for not acknowledging it; and with what face will *Judas* look his Maſter in the face, when he ſees him come in ſuch glory! and if ſome Souldiers that kept Chriſts Sepulchre did ſo ſhake, and become like dead men at Chriſts Reſurrection, when they ſaw the Angel, whoſe countenance was like Lightning, and Rayment white as Snow, come and roll away the Stone from before the door there-

of, *Mat.* 28. 2, 3, 4. O how will they all that had a hand in his death, quake and tremble, when they see the Lord Jesus Christ himself come with such Power and Glory, and all the holy Angels with him, to call them to Judgement? Further it is said that all the Kindreds of the Earth shall wail because of him. So *Mat.* 24. 30. *All the Tribes of the Earth shall mourn, when they see the Son of Man coming in the Clouds of Heaven*; this we are to understand of the wicked Kindreds and Tribes of the Earth: the sight of Christ will be matter of the greatest Joy unto his Disciples, but of the greatest sorrow unto the wicked World; the mourning of the wicked, see how it is set forth, *Rev.* 6. 15, 16, 17. *And the Kings of the Earth, and the great Men, and the rich Men, and the chief Captains, and the mighty Men, and every Bond-man, and every Free-man hid themselves in the Dens, and in the Rocks, and in the Mountains. And said to the Rocks, and to the Mountains, fall on us, and hide us from the face of him that sitteth upon the Throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?* Then profane and wicked Kings, who would not submit unto the Government of Christ, but brake his bands asunder, and cast away his cords from them, shall see this King of Kings, and Lord of Lords, come down from Heaven to judge them, and O with what fear would they then run and hide themselves in Dens, or under some great Rocks and Mountains, if they could, from the face of him who will then sit upon the Throne of Judgement! and with what trembling will they stand amongst the meanest of their subjects, devested of all their power and dignity? then the Nobles and great Men of the Earth, who having been lifted up above the ordinary degree of men, have lifted up their hearts also

with

with pride and haughtineſs beyond meaſure, and let looſe the reigns unto licentiouſneſs, and wallowed in filthy delights and pleaſures, ſhall ſee the Son of Man coming in the Clouds; and O how will their proud hearts then be brought down, and their haughtineſs laid low, and their ſweet ſinful delights be turned into bitter Gall and Wormwood! then they will cry to the Rocks to cover them, and the Mountains to hide them, if they can find any ſuch place to receive them in this terrible day. Then the chief Captains, and mighty Men, who imployed their force and ſtrength under the Banner of the Devil, and endeavoured to promote the intereſt of his Kingdome in the World, and rebelled againſt the Lord of Hoſts; ſhall ſee the Heavens opened, and this mighty Captain come down with the Armies of Heaven attending upon him in white, to execute vengeance upon them; and then their courage will fail them, and the wrath of the Lamb will make them tremble, and they would creep into a Rock; or any hole to hide them; then the rich men who have placed their hearts and confidence in their riches, eſpecially thoſe who have heaped up riches by injuſtice and unrighteous practiſes ſhall ſee the Son of Man coming againſt them, and weep and howl for the miſeries which are coming upon them, and their riches will be ſo far from profiting them in the day of wrath, that they will be witneſſes to accuſe them and aggravate their condemnation; then every Bond-man and every Free-man that are ſlaves to the Devil and their own luſts, ſhall ſee the Son of Man coming to judge them, and be in the number of the Mourners, crying to the Mountains to fall on them. Then there will be diſtreſs upon all Nations, and great perplexity, Sea and waves roaring, and mens

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hearts failing them for fear, when they are looki
up into the Clouds, and see the Son of Man is co
down, and his Throne is prepared for judgeme
The Heathen Nations will mourn to see him, esp
cially the wicked who have had the name of Chr
ans upon them, and have sat under the light of t
Gospel; O how will their faces be filled with sha
and confusion, and their hearts with terrour and
stonishment, when they behold the face of t
Lord Jesus Christ shining with such beauty and glo
ry, but looking on them with anger and disdain
And is this glorious King that Jesus Christ whom
heard so much spoken of when we lived upon the Earth
Was he indeed so great whose commands we disobeyed
whose threatnings we slighted, whose grace we abused, a
whose wrath we disregarded? Was it so excellent a perso
who was described and set forth to us by Ministers in su
superlative expressions, all which he exceeds? and yet cou
we see no form, nor comeliness in him, nothing for whi
we should desire him? Was this the Saviour that w
preached to us, and proffered to us? This the Jesus Chri
that we were pressed so frequently and so earnestly to get a
interest in, with so many powerful arguments, and ye
could not be moved and perswaded? Was it this Person tha
did call us, and stretch forth his hand all the day long
to us, that did wooe us, and entreat us by his messengers, t
accept of pardon, and grace, and salvation, and knock a
the door of our hearts again and again, by his Word and
Spirit for entertainment? And did we shut our ear and our
heart against him, and refuse all his gracious tenders which
were made unto us? What, did we hearken to the Devil
when he tempted us to sin, that he might destroy us; and
not hearken to Christ, who would have perswaded us to faith
and obedience, that he might save us? Could we harbour
base lusts, which were like so many vipers in our bosoms,
and give no entertainment to Jesus Christ, who would have

brought

rought riches and glory with him? O what fools and mad-men and women have we been! How have our curſed hearts deceived us, and the Devil deluded us? How have we been bewitched, to prefer the vanities of the World, and the ſatisfaction of the deſires of our fleſh, before an intereſt in ſuch a Saviour? Wo! wo! wo! be unto us, for now the great day of the Lord is come, and who is able to ſtand? This is the fifth Antecedent to the judgement of the wicked, they ſhall ſee the Lord Jeſus coming in the Clouds, and be ſummoned to the Bar, and placed at his left hand; of which before.

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6. *The ſixth Antecedent will be their ſeeing the Judgement, and hearing the Sentence of the righteous, Come ye bleſſed of my Father, inherit the Kingdome prepared for you from the beginning of the World.* And oh how will they grind and gnaſh their teeth, and their hearts be ready even to burſt with envy and indignation, to ſee thoſe poor mean Chriſtians, whom ſome of them have ſeparated from their company, and accounted as the off-ſcouring of the earth, and not worthy to ſet with the dogs of their flock, exalted to ſuch dignity, ſhining in ſuch glory, and adjudged to ſuch happineſs, when themſelves are lookt upon with ſuch contempt, and ſtand waiting for their judgement and final Doom to Torments and eternal miſery. Theſe are the Antecedents of the Judgement of the wicked.

CHAP.

CHAP. VIII.

CONcerning the Judgement of the wicked it fe
I shall here

speak of
1. *The Judge.*
2. *The Assessors.*
3. *The Malefactors.*
4. *The Crime.*
5. *The Accusers and Witnesses.*
6. *The Conviction.*
7. *The Sentence.*

1. *The Judge of the wicked*, as of the righteous, w *be the Lord Jesus Christ.* It is said, *Rom.* 3.6. G *shall judge the World*; but it will be God in Christ and God by Christ, *Act.* 17. 31. *God was in Christ r conciling the World*, of the Elect unto *himself*, 2 *Co* 5. 19. and God in Christ will judge and condem the World of the Reprobates. *The Father hath com mitted all Judgement unto the Son*, John 5. 22. *and h hath given him authority to execute Judgement, becau he is the Son of man*, v. 27. The same Jesus whom th Wicked would not submit unto, and take for thei King, to rule over them; they must submit unto and have for their Judge to examine and condemn them. The properties of this Judge are worthy here of our observation.

1. Christ will be a most *glorious* Judge: Never was there such a Judge seen on the earth: It will be the greatest Judgement; there will be a general Assize of the whole World; and Christ will be the greatest Judge; the greatest for dignity, and glory that ever eye did behold. Christ will be most glorious, in regard of his Person; he will appear to be the Prince and Lord of Glory, and be admired not only by the Saints, but also by the wicked, amongst whom, before they saw him, he was dispised. The

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despisers shall *behold* the lustre of their Judge, *and wonder, and perish*, as it is said in another case, Act. 13. 41. Christ will be most glorious in regard of his retinue; all the holy Angels, those glorious Spirits who are about the Throne of God, shall attend upon him, *Matth.* 25. 31. *When the Son of Man cometh in his glory, and all his holy Angels with him*, ye, all the holy Saints also, shall attend upon him in the judgement of the wicked, *Jude* 14. 15. *Behold the Lord will come with ten thousand of his Saints to execute judgement upon all the ungodly, &c.* Yea, he will come with all his Saints, 1 *Thess.* 3. 13. The whole innumerable company of Saints shall attend upon Christ in white shining Garments, with Bodies like unto Christ, more beautiful and glorious, than the most splendid attire can make them; and Christ then will be admired in all the Saints and believers, by the wicked which shall behold them: And Christ will sit upon the Throne of his Glory, *Matth.* 25. 31. *I saw a great white Throne, and him that sate on it, from whose Face the Earth and the Heaven fled away*, *Rev.* 20. 11. We read of a glorious Throne which *Solomon* made, 1 *King.* 10. 18, 19, 20. But the Throne and Tribunal Seat of Christ will be far more glorious than *Solomons*, or any Monarchs that ever lived upon the face of the Earth.

2. Christ will be a most powerful Judge: He will have power to raise all the wicked out of their graves unto life again; which requires as much power to effect, as the giving them their being and life at the first; he will have power to bring all the wicked to his foot, to keep them in awe, that they shall not stir, nor lift up the hand in the least, in a way of Rebellion, which is more than the most potent Prince that ever lived could do: He will have power to execute vengeance upon all the wicked together

gether, and inflict an infinite punishment upon them and he will put forth no less power in the Destruction of the wicked at the last day, than was put forth in the first Creation of the World; herein he will *make his power known*, *Rom.* 9. 22. When the wicked *shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his Power*, 2 Thes. 1. 9.

3. Christ will be a most *Knowing* Judge: He will know all the persons of the Wicked; not one shall escape his eye; he will not know them in any way of nearness, and familiar acquainting himself with them; but he will know them in a way of perfect cognizance, of their Persons; he knew them when they lived and rebelled against his Law; and he will know them again, when they are raised; he will not only have a general knowledge of them, but he will know them particularly; none of the ancient Rebels shall be able to hide themselves, either under Rocks and Mountains, or in the crowd and throng of the Wicked which shall be gathered together before him on that day; Christ will find out all his enemies: and he will know all their crimes; he will read them all written in the Book of Gods Remembrance; and the Book of their own Consciences being then opened, will present all their sins to his view; the eye of the Judge will be a piercing, all-seeing eye, which cannot be blinded, and therefore there will be no mistake and errour in the judgment, through ignorance or false information, as there may be in the Courts of Judicature upon the Earth.

4. Christ will be a most *Holy* Judge: He will be without any the least stain of sin; he was so when he lived amongst sinners on Earth, and surely he will be so when he descendeth from the Holy of Holies

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n Heaven: Some earthly Judges are guilty in the ame kind with the Malefactors which are brought efore them; ſo that whilſt they judge others, they ondemn themſelves: but there will not be the leaſt ote of ſin in the eye of Chriſt; not any tincture of efilement; and therefore as it will be impoſſible o blind him becauſe of his knowledge, ſo it will be impoſſible to bribe and corrupt him in judgement, becauſe of his holineſs, And by conſequence:

5. Chriſt will be a moſt *impartial and ſtrict* Judge: he vvill be moſt impartial in regard of the perſons whom he will judge; the high degree and quality of men upon the Earth will be of no account with him; the rich vvill be no more regarded than the poor; nor the higheſt Princes more than the meaneſt of their Subjects; Death levels all men, and puts a concluſion unto all earthly Dignities; and in the Reſurrection all vvill ſtand upon even ground: Novv ſome Lords and great men may murder, and oppreſſe, and break Lavvs, and through favour eſcape Puniſhment; vvhich crimes, if meaner perſons had been found guilty of, vvould have coſt them their lives: but Chriſt vvill have no more favour for a Lord, or a Knight, or a Gentleman, no nor for a King, or a Queen, or the greateſt Lady, than for the moſt contemptible Beggar; he vvill not accept of the perſons of any, and connive at the ſins of ſome, vvhich thoſe that ſhould reprove them novv can vvink at, as if they vvere no faults, becauſe the faults of ſuch perſons as are high, vvhoſe favour they deſire, and from vvhom they might receive damage, and diſeſteem, ſhould they be plain and faithful; but Chriſt he vvill neither need the favour nor fear the anger of any; and he vvill not court and flatter any becauſe of their Nobility and Greatneſs, but impartially judge the higheſt and greateſt, by the ſame Rule as

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he will do the loweſt and meaneſt; and Chriſt wi
be a moſt ſtrict Judge in regard of crimes; he wi
bring forth all the ſins of the wicked to light; n
one ſin which they have committed from the day
their birth to the hour of their diſſolution, but ſha
be had in remembrance, and be brought unto pub
lick view, when the Lord ſhall enter into judge
ment with the ungodly world: ſome of the wicke
do now ſin more ſecretly, they have ſweet morſel
rolling under their tongues, which are not perce
ved; they have their *Dalilahs* in corners, who ar
not known; they ſhroud themſelves under the ſha
dow of the wings of the night, that they might con
ceal ſome of their wicked leud practices, which
ſhould they be found out in, would fill their cheek
with ſhame and bluſhing: but Chriſt will call them
at the laſt day to a ſtrict account, *and bring to light the hidden things of darkneſs*, 1 *Cor*.4. 5. And O the con
tempt and confuſion which they will be covered
withall when all their ſhameful and abominable ſins
ſhall be made manifeſt.

6. Chriſt will be a moſt righteous Judge: he will judge the wicked in unrighteouſneſs; ſome of them will be found to have been unrighteous in their judgements; and others righteous in their deal
ings, and all of them unrighteous in their ſtate; but Chriſt will judge them all in righteouſneſs; he will judge them according to their works: as he will be righteous in not inflicting upon them a grea
ter puniſhment than their ſins have deſerved, he will not puniſh leſſer ſinners with more ſtripes, and greater ſinners with fewer ſtripes; ſo neither will he be unrighteous in inflicting upon them a leſſer pu
niſhment than their ſins have deſerved, but vvill proportion their puniſhment to their offence, *Rev*. 18. 7. *How much ſhe hath glorified her ſelf, and lived deliciouſly,*

deliciously, so much torment and sorrow give her. Christ will be exactly righteous in his judgement; severely righteous, without the least mixture of mercy; the wicked shall have from him the *summum jus*, and that *sine ulla injuria*, they shall have the highest right and justice, without the least injury; Gods justice requires satisfaction for their sins, and Christ will satisfie the demands of justice to the full upon the ungodly, by distribution of such punishments as are the just desert of their sins; Christ will even all scores at that day between God and sinners, at least he will begin to take the payment of that debt from them which they owe for sin, which they will be paying unto all eternity. Christ will come with the Ballances and Sword of Justice in his hand, he will come to take just vengeance upon disobedient sinners.

7. Christ will be a most *furious* Judge: he will be most gracious towards the righteous, but most furious against the wicked. *He will come in flaming fire, to take vengeance upon them*, 2 *Thes.* 1. 8. He will come in *flames of love* towards his people; but in *flames of anger* against his enemies; a Fire shall devour before him, and it will be very tempestuous round about him, see *Isa.* 66. 5. *Behold the Lord will come with Fire, and with his Chariots, as with a Whirl-wind, to render his anger with fury, his rebukes with flames of Fire.* We read of such wrath on that day in the Lamb; as maketh the Kings and great men of the earth to tremble, and call to mountains and rocks to fall on them and hide them from it, *Rev.* 6. 15, 16, 17. Never was there greater love, and more tender bowels of compassion and pity, than is to be found now in the Lord Jesus Christ, towards all them that apply themselves unto him, under a sense of sin, for salvation, here in this world; and never was there

greater wrath and revengeful fury, than will be found in the same Lord Jesus Christ, when sinners shall come before him to be judged at the last day; He will be very furious, ten thousand times beyond a Bear when she is bereaved of her Whelps, or a Lyon when he is hunger-starved: How fiercely will Christ look upon the wicked? What scorn and contempt of them will they see in his face? What dreadful frowns in his brow? What fiery anger will there sparkle from his eye, in his looking upon them, as if he would look them dead, or look them into Hell, before he hath pronounced the Sentence? How fiercely will he speak unto them? There will be terrour in his looks, and there will be terrour in his voice: he will speak to them in his wrath, and vex them in his hot displeasure. His anger then will break forth into a flame; he will appear to be jealous and very furious, when he cometh to execute vengeance on his adversaries, and punish his enemies for their sins.

8. Christ will be an *inexorable* Judge. None is now more easie to be entreated as a Saviour; whosoever comes unto him may be welcome to him; he hath promised in no wise to cast out such, *Joh. 6. 37.* The most rebellious sinners may find entertainment with Jesus Christ now, and prevail with him to procure pardon, and peace, and salvation, upon their repentance of their sins: but when he is come down from Heaven to judge the world, he will be inexorable; No prayers or entreaties, no tears or arguments will in the least move him to take any pity on such as shall then be found in their sins. When the wicked at the day of judgement shall have their eyes opened to behold the Lord Jesus Christ in his glory and Majesty, in such excellency and shining beauty; then one smile of his countenance

tenance will be really accounted of more worth than the whole world, and to be made like to such a perſon, and to dwell for ever in his love and joy, they will then clearly ſee to be unconceiveably beyond all the enjoyment of the creatures in their fulleſt delights; and to be thruſt out of his preſence they will account their chiefeſt miſery; then they will have other apprehenſions of Hells torments, when they are juſt ready to be caſt into the burning lake; when they are awakened in the morning of the Reſurrection, and are brought to Chriſts Bar, and they perceive how neer they are to execution, and great diſtreſs will be upon them, when they look about them, and all refuge fails, and they ſee no way for them to eſcape: If now with their cryes and ſupplications they might prevail with the Judge for ſome commiſeration, if they had but the leaſt hopes of moving his bowels; and pacifying his anger, and obtaining the favour of admiſſion into the inheritance of the Saints: O how would they all fall down upon their knees before him with the loweſt ſubmiſſion and reverence? how would they cry and weep, intreat and beſeech? how would they kiſs his feet, waſh them with their tears, and wipe them with their hairs? how earneſt and importunate would they be with him for a pardon, if importunity would prevail? If there were but one promiſe left in the whole Book of God for them, which might poſſibly bring unto them ſome relief; how greedily would they all catch at it, and humbly wooe the Lord for mercy? No, no, the Judge will then be inexorable: they may cry, but it will be to no purpoſe he will ſhut his eares againſt their prayers, and hide his eyes from their miſery; they had promiſes enough whilſt they lived, but they did not regard them, they did not believe and apply them; and now nothing

but threatnings belong to them, and remain for them; Chriſt often cryed to them by his Miniſters, and moved them by his ſpirit to open the Door of their hearts, and give him room and entertainment; but they ſhut their eares and hearts againſt him; and now Chriſt will ſhut his eares, and the door of mercy, and Heaven againſt them. He will be inexorable. Thus concerning the Judge of the wicked.

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2. *The Aſſeſſors, or thoſe which ſhall ſit with Chriſt in the judgment of the wicked, will be the righteous.* This promiſe the Lord makes particularly and eſpecially to the twelve Apoſtles, *Matth.* 19. 28. *Verily I ſay unto you, that yee which have followed me* (that have denied your ſelves, and parted with all, and taken up your Croſs, and followed me) *in the Regeneration,* (or reſtitution of all things, when the Day of Reſurrection doth come) *and the Son of Man ſhall ſit on the Throne of his Glory,* (when I ſhall ſit upon my judgment Seat, and gather all Nations before my Bar, to receive their doom) *Yee ſhall ſit on twelve Thrones, Judging the twelve Tribes of Iſrael,* and though the Apoſtles of Chriſt will be eſpecially honoured, and exalted in the day of Judgment, and have ſeates, or degrees of dignity above others; yet this honour alſo ſhall all the Saints have, to ſit with Chriſt in Judgment, 1 *Cor.* 6. 2. *Do ye not know that the Saints ſhall judge the World?* They judge and condemn the ſins of the wicked World now, by their holy converſation; and they will judge and condemn the perſons of the wicked at the laſt day, by their approbation of Chriſts Judgment. The crimes of the wicked will be ſcan'd before the righteous; their ſecret ſins will be ript up and made manifeſt unto them; they will not only be brought in as accuſers and witneſſes againſt ſome of the wicked, of which

I ſhall ſpeak by and by; but alſo they will joyn with Chriſt in the examination of all the wicked; and they will alſo approve of Chriſts juſtice and righteouſneſs in the condemning of ſinners for their ſins; and when Chriſt doth pronounce the ſentence of condemnation upon them, *Depart from me ye curſed into everlaſting Fire prepared for the Devil and his Angels*, they will joyn with him, and approve of this ſentence; it may be they will with one voice ſay, *even ſo Amen*: or with a loud ſhout accompany Chriſts words, ſaying, *Depart ye curſed into everlaſting Fire.* A ſtrange turn and change of things will there be at that day; *Felix*, who ſate on the Judgment Seat, when *Paul* was at the Bar, will ſtand at the Bar when *Paul* ſhall ſit amongſt the Judges. The Lord will bring down the mighty from their ſeats, and all wicked Princes and Judges of the Earth ſhall be diſ-throned, when the righteous, though of a low degree, ſhall be exalted to ſit as Judges upon them.

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3. *The Malefactors which ſhall be judged, will be,*

1. *Devils.* 2 *Pet.* 2. 4. The Angels which fell, are ſaid to be *delivered into Chains of darkneſs, and to be reſerved unto Judgment*; they are puniſhed in part now, but their puniſhment is not yet compleat; when Chriſt came the firſt time in the fleſh, and began to diſ-lodge the Devils from their habitation in thoſe Perſons whom they had got the poſſeſſion of, they were afraid that he would have compleated their torment preſently; and therefore they cry out, *Art thou come hither to torment us before the time? Matth.* 8. 29. And *let us alone, art thou come to deſtroy us? Mark* 1. 24. But when Chriſt comes the ſecond time in his glory; then he will judge and condemn the wicked Angels; and the Saints ſhall joyn with him herein 1 *Cor.* 6. 3. *Know ye not that we ſhall judge Angels?*

Then the measure of their sin will be compleated and the time of their torment will be come, and their punishment shall be compleated too; the way and manner of their Judgment is not spoken of in Scripture, and therefore I shall not speak of it; but that they shall be judged to everlasting Fire, is evident from the sentence pronounced on wicked men, in which it is said, that everlasting Fire is prepared for the Devil and his Angels.

2. *All wicked Men and Women*, that ever lived, or shall live on the Earth from the beginning of the Creation, unto the dissolution of the World, that have no Interest in Jesus Christ, will be the malefactors, which shall be judged by Christ at the last day; this day is called the *day of Judgment and perdition of the ungodly*. 2 *Pet.* 3. 7. And the unjust are said to be *reserved unto the day of judgment to be punished*, *Chap.* 2. *Vers.* 9. And the Apostle *Paul* tells us, that *the Lord Jesus shall be revealed from Heaven in flaming Fire, taking vengeance on them that know not God, and obey not the Gospel*, 2 *Thess.* 1. 7, 8.

1. By them which know not God, we may understand the Heathen and Gentile Nations, this being the Character given of them, 1 *Thess.* 4. 5. *Not in lusts of concupiscence, as the Gentiles which know not God.* And the *Ephesians* whilst Heathens before the Gospel came amongst them, were *strangers to the Covenant of promise, having no hope, and without God in the World*, *Eph.* 2. 12. All the Heathen Nations shall be judged by Christ; but I shall not speak of their judgment, in which we are not so much concerned.

2. By them which obey not the Gospel, we are to understand all those Nations upon whom the light of the Gospel hath shin'd, and unto whom the sound of the Gospel hath come; but yet have not yielded obedience thereunto, so as heartily to accept of

Christ

Christ for their Saviour upon his own tearmes; all Christleſs, graceleſs Perſons, who have heard of Christ, and enjoyed the means of grace, will be the chief Malefactors in the day of Judgment. I might here give a Catalogue of the ſinners which ſhall be judged, take one in 1 *Cor.* 6. 9, 10. *The unrighteous, fornicators, Idolaters, Adulterers, effeminate, abuſers of themſelves with Mankind, Thieves, Covetous, Drunkards, Revilers, Extortioners, and all other unjuſtified, unſanctified ſinners.* But more of this when I come to ſpeak of the conviction of the wicked.

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4. *The Crime for which the wicked ſhall be judged, and condemned by Christ, will be ſin.*

1. *Sin againſt the Law,* and that 1. for ſins of *omiſſion, Matth.* 25. 42. *I was an hungred, and ye gave me no meat: I was thirſty, and ye gave me no drink, &c.* 2. for ſins of *commiſſion,* and that 1. for ſins of *thought and heart,* 1 *Cor.* 4. 5. *When the Lord comes, he will make manifeſt the counſels of the heart,* he will condemn men for their wicked thoughts and contrivements, for their ſinful luſts and deſires, and delights. 2. For ſins of *word, Matth.* 12. 36, 37. *But I ſay unto you, that every idle word, that Men ſhall ſpeak, they ſhall give an account thereof in the day of Judgment: For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.* If for idle words men ſhall be judged, much more for taking Gods name in vain, for hideous Oaths and Blaſphemies; if for unprofitable ſpeeches, much more for corrupt communication, for lying, ſlanderous, bitter, reviling ſpeeches. 3. Christ will judge the wicked for their ſins of *deed. Rom.* 2. 6. *He will render to every one according to their deeds.* And verſ. 8, 9. *To them that obey unrighteouſneſs, indignation, and wrath, tribulation, and anguiſh upon every ſoul of Man that doth evil, of the Jew firſt, and alſo of the Gentile.*

2. *The sins against the Gospel*, will be the chief condemning crimes of the wicked. No sins against the Law will be found so heinous, but if sinners be found after the commission of them to have obeyed the Gospel, to have repented, and believed, and yielded the fruits of new obedience; they will have a pardon and absolution on that day; but final disobedience to the Gospel will be unpardonable; final impenitency, and unbelief in those which have been called to repent, and to close with Jesus Christ will certainly bring men under the sentence of condemnation; I might here give a more particular Catalogue of the sins which the wicked shall be judged for by Christ, but something more of them under their conviction by Christ.

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5. *The accusers of, and witnesses against the wicked*, being the same, I shall joyn them together, and they will be, 1. *God.* 2. *Men.* 3. *Devils.* 4. *Themselves.*

1. *God will be an accuser of, and witness against the wicked*, at the day of judgment.

1. Gods *justice* (to speak after the manner of men, seeing this judgment is set forth in such a manner, for our better apprehending of it, because we are not able to conceive in this state the way exactly of Gods proceeding against sinners in Judgment on that day) will arraign the wicked before the judgment seat of Christ, and draw up as it were a Bill of Indictment against them. *Whereas these Men and Women who lived in such and such places, and times, though they were my Creatures and subjects: were made by me and for me; and I gave them my holy and righteous, and good Law, to be the guide and rule of thir Life and actions; yet having no fear of me before their eyes; they did shake off my yoke, and break my Laws, they did cast my Commandements behind their back, and lived in a course of rebellion*

lion and diſobedience againſt me; committing ſuch and ſuch ſins: And when I ſent my Son into the World to die for ſinners, who gave me ſufficient ſatisfaction; and I made him known, and the way of ſalvation by him, and proffered him unto them, and entreated them by my Embaſſadors to be reconciled; but they ſhut their ear, and hardened their heart, and refuſed my Son; trampled upon his blood; grieved my ſpirit; and neglected the ſalvation of their own ſouls; therefore I now require ſatisfaction from themſelves, and that a condign puniſhment be inflicted upon them for their diſobedience.

2. Gods *goodneſs*, and *bounty*, and *patience* will accuſe them, when they are thus arraigned and indicted by his juſtice, which will aggravate their ſins: *I nouriſhed and brought up theſe creatures like children; and yet they rebelled againſt me; I ſpared them as a man ſpareth his Son, which ſerveth him; and yet they had no regard of me; I delivered them in ſix troubles, and in ſeven; recovered them often from a ſick Bed; and brought them back from the Grave, when they were ready to go down into the Pit; and yet they knew not that I healed them, and were ſo much the more diſobedient unto me; I loaded them with mercies, and yet they loaded me with iniquities; I would have led them to repentance by my patience and goodneſs, but they were the more impenitent and hardhearted, and reſolved to do evil; I ſtretched forth my hand all the day long to theſe diſobedient and gain-ſaying Creatures, and would have received them, had they returned into the armes of my mercy; but nothing would win and perſwade them to leave their ſins, and come unto me; and now my patience is ſpent, and long-ſuffering is at an end, and bowels ſhut up againſt them for ever; and let them now ſmart for all their abuſes, affronts, and contempts, which they have offered unto me.*

3. God's *omniſcience* will be a witneſs againſt the wicked at the day of Judgment; their ſins have been all committed under the view of God's all-ſeeing eye;

eye; and they have been noted dovvn upon the Book of his Remembrance; and God will witneſs againſt them: *I ſaw theſe wretched ſinners when they were born, and traced all their ſteps; I compaſſed their path, and their lying down, and was acquainted with all their waies; I did beſet them behind and before, and mine eye was continually upon them; I perceived the firſt ſprouings and buddings of ſin in their tender years; I took notice of their diſobedience to their Parents, when they were young; of their lies, and pride, and vanity, of their idleneſs and ſloath, and miſ-ſpending their precious time: I was an eye-witneſs to all their ſins, from their youth to their dying hour; I beheld them when no eye beſides was upon them; I ſaw their privy lewdneſs, and all their deeds of darkneſs, which they committed in dark corners: when I kept ſilence and did not ſpeak, I was not blind ſo as not to ſee; and although I did not ſmite, I did note: and what one of them all have the confidence to deny any one of their ſins which I have been a witneſs unto?* The firſt accuſer and witneſs againſt the wicked will be God himſelf.

2. *Men will accuſe and witneſs againſt the wicked* at the day of Judgment, and that both the *Godly* and *Ungodly*.

1. The *Godly*, and that both *Godly Miniſters*, and *Godly Friends*.

1. *Godly Miniſters*, will be the accuſers and witneſſes againſt the wicked. Miniſters muſt give an account then to their Lord of the ſouls which he committed to their charge, *Heb.* 13. 17. And in ſome of their Flock they will rejoyce, becauſe their teſtimony concerning Jeſus Chriſt was believed; becauſe the Goſpel which they preached amongſt them was obeyed; becauſe the Word was received as the Word of God; they will rejoyce in them which have been effectually wrought upon by their Miniſtry; in thoſe which they have been inſtrumental

tal to regenerate, and eſpouſe unto Jeſus Chriſt; to perſwade to leave their ſins, and ſubmit themſelves unto the yoke and Scepter of the Lord; ſuch vvill be the joy and crovvn of rejoycing to their Miniſters on that day; of vvhom vvith unſpeakable comfort they vvil ſay to their Lord, *Behold the Children which thou haſt given us, Thine they were and are, and thou didſt give them unto us, and they have believed and kept thy word; and now as they have ſhared in thy Grace, let them and us ſhare in, and participate of thy Glory.* But alas! vvhat a ſad account vvill they have to give of others of their Flock, vvho have not believed and yielded obedience to the Goſpel, vvhich they have preached; it vvill be ſad for them, vvhen they muſt bring in heavy accuſations againſt them. *Lord thou didſt ſend us upon thy Embaſſage unto them; but they regarded neither Meſſenger nor Meſſage; we preached often in thy Name, but either they would not hear when they might, or they would not believe and yield obedience when they heard: we often told them of their ſins, and foretold them of their danger, if they did not repent and reform; but they would not receive conviction, nor be perſwaded to repentance and reformation; if we ſpake of ſin more generally, they did not look upon themſelves as concerned, and made no application, except it were to others: if we came more home and cloſe, they ſhrouded their ſins as cloſe as they could under the Vail of ſome thin excuſes; they ſhut their eyes and would not ſee; and if the beames of light brake in upon them, and in a ſtart they opened their eyes a little; they were either offended, that we ſhould diſturb them in their ſleep, or they quickly ſhut their eyes again, and dropt aſleep faſter than before; and ſoon wore off the convictions and troubles of mind which ſometimes they have had under the light and allarm of thy word. We often ſhewed them their face in the Glaſs, but they have gone away and forgotten what manner of Men and Women they were, we have told them*

them of the workes of the flesh, which would certainly exclude them the kingdom of Heaven, Gal. 5. 19, 20, 21. That no unrighteous Person, nor unclean Person, no Drunkard, nor covetous Person, nor Reviler, nor Extortioner, could be saved, without Repentance and Sanctification; 1 Cor. 6. 9, 10, 11. And yet they would not leave their sins; they would be unjust and unclean still; they would be covetous and revilers still; they would wallow still in their filthiness, and hold fast their sin, whatever we could speak against it. We preached unto them of the day of Judgment, and foretold them out of thy Word, of these very things which are now come to pass; but they did not believe it, nor consider it, nor take any care to prepare for this day, they thrust the thoughts of judgment out of their mind, and put the evil day far from them. We preached unto them the Gospel, opened the rich treasures thereof before them, made known the exceeding great and precious promises of the Covenant of Grace, the inestimable priviledges and unspeakable benefits, which belong to those that belong to Christ; and profered all unto them in thy name if they would accept of them, and yield obedience unto thee; but all these things were slighted and undervalued by them. We called and cryed, we beseeched and entreated them that they would be reconciled unto God; but they would not give ear unto us. We held thee forth, Lord, to them, and studied to set thee forth in the best words we could think of; told them of thy beauty and love, and desirableness above all Persons and things in the World; told them of their need, and that they were undone without thee; tendered to them thy blood, and the purchase thereof, pardon and peace, and happiness for ever; but they were like the deaf Adder which will not hear, they were like Rocks unmoved, they refused thee and thy treasures, trampled upon thy blood, and put both us and thee to shame by their refusal: we invited them unto the marriage Feast, but they would not come; all excus'd themselves with one consent; one had bought a Farm,

and

and he muſt ſee it; another was ingaged in a great Trade, and he muſt follow it; another had married a Wife, and he could not, and none of them would come, and taſte of thy Banquet; the cares of the World, the deceitfulneſs of riches, the pleaſures of this life, and the luſts of other things, did ſo overcharge their thoughts and hearts, that the Goſpel and rich proviſions thereof lay by diſregarded.

Such will be the accuſations of ſome Miniſters; ſuch witneſs muſt they give at the laſt day againſt thoſe of their Flock, who ſhall be found in the number of the wicked and diſobedient to the Goſpel; then their Sermons, now forgotten, will be remembred, and be ſo many evidences againſt them; O that our People would remember them now! O that they would now conſider, and believe, and turn, and live, and avoid the accuſations and witneſs, which otherwiſe we muſt be forced to give in then againſt them.

2. The *godly friends* of the wicked will be their accuſers, and witneſs againſt them; ſome of them are linked in neer Relations to the godly, who now are endeavouring to be inſtrumental for their ſalvation; but if they do not prevail, they will hereafter be their accuſers and witneſſes for their condemnation.

1. The believing Husband will then accuſe and witneſs againſt his unbelieving Wife. *Lord ſhe lay in my boſom, and was beloved by me as my ſelf; I cheriſhed her, and was as tender of her as my own fleſh, according to thy command; but all my love and kindneſs to her could not win her heart for thee: I told her often of thy beauty, and thy love which was a thouſand fold beyond what I, or any Man alive could poſſibly expreſs; but ſhe was ſtupid and unbelieving, and wholly diſregarded both thy Perſon and thy love: I covered her faults with love, as much as I could, from others; and uſed many entreaties and loving*

perſwaſions

perſwaſions to draw her to amendment; telling her the danger and deſtructive iſſue of a ſinful courſe, but ſhe would not hearken to amend; her heart was ſet upon ſin and vanity; ſhe was proud and fooliſh; ſhe was wanton and froward, and would not be reclaimed: ſhe did ſee my grief and ſorrow for ſin, ſhe was a witneſs to my tears and mournful complaints; and yet ſhe could bear up under great guilt without any ſenſe: ſhe did ſee me often retire into my Cloſet, and knew that I ſpent time daily between me and thee alone; and yet, though her need was as great, ſhe would not be perſwaded to an imitation: I have often in the ſecret ſilent night, when ſleep hath fled from both our eyes, taken advantage of ſuch opportunities to diſcourſe with her about her ſoul-affaires; told her of the ſleep of death which ere long would ſeize upon us; the night we muſt ſpend in the Grave; of the morning of the Reſurrection; of thy ſecond coming, and our appearing before thy Tribunal Seat; but nothing would quicken her to make preparation for Death and Judgment, ſhe heard as if ſhe were aſleep, as indeed ſhe was aſleep whilſt awake, and dead whilſt ſhe was alive, aſleep and dead in ſin and ſecurity.

2. The believing Wife will then accuſe her unbelieving Husband. *Lord thou knoweſt how I loved, and honoured, and reverenced, and obeyed him in lawful things, and was faithful to him according to my duty; but he would not love and honour thee, he was unfaithful, and would not obey thy more reaſonable commands unto whom he owed a greater ſubjection: I have often ſate alone like a widdow at home, when he hath been revelling abroad with his companions: I have been pouring forth tears for him at the Throne of grace in my Cloſet, when he hath been pouring in Wine and ſtrong drink in Taverns and Ale-houſes: I have been troubled for him when he hath ſtayed out ſo late; and troubled more with him when he hath come in ſo full of drink and paſſion; and with much patience have endured his fooliſh ſpeeches and behaviour which he hath uſed: I have*

watched

watched the most fit opportunity I could take to put him in mind of his sin and danger; and I have done it with the greatest humility and meekness, and tender affection as I could; but either he hath not regarded my words, or flew out into a rage against me: O how fain would I have perswaded him to draw in the same yoke of Christ with me, but he would draw another way do what I could; none of my prayers, nor tears, nor arguments, no, not the love of Christ, nor the love of his own soul could prevail with him to change his course; he would not leave his drunkenness, and adultery, his worldliness and iniustice, his lying and over-reaching, his swearing and bitterness against thy people, by no means would he be perswaded.

3. Believing Parents will then accuse and witness against their ungodly children and servants:

Lord, we endeavoured to bring them up in the nurture and admonition of thee; we laboured to put good principles betimes into them; we dropped many wholsom instructions upon them; we prayed frequently for them, and with them, and spake plainly and earnestly to them about their Soul-concernment; we told them of the immortality of their souls, the preciousness of their time, the evil of sin, their need of thee, the excellency of grace, their danger of Hell, the way to escape it, the glory of Heaven, the way to attain it; but alas, to the grief of our hearts, they shut their ears against all our instructions, and would take none of our reproofs or counsels, they would go foolishly and stubbornly on in a course of sin, and neither thy Law, nor our fear would restrain them.

Thus these and other godly relations will rise up in judgment, and witness against the wicked.

2. *The ungodly friends and companions of the wicked will at that day be their accusers and witness against them*; especially those who have been drawn by them into sin; however now they are very well pleased with them, and delight in their company, because sin

pleaseth

pleaseth them, and they do not feel nor believe the bitterness which will be consequent; yet when they come to be judged, and punished for those sins, they will with rage and madness accuse and curse those wicked persons which were their first tempters: Drunkards will accuse those that drew them first into Taverns, and Ale-houses, and perswaded them by healths, and other waies to drink beyond their measure; Adulterers and Adulteresses will accuse those which first inticed them unto privy lewdness: ungodly servants also will then accuse their wicked masters, and ungodly children their wicked parents, who have been drawn into sin by their example. Thus men will be accusers and witnesses against the wicked.

3. *Devils will be the Accusers and Witnesses against the wicked*; they are now accusers of the brethren, then they will be accusers of the wicked; they accuse the brethren falsly, they will accuse the wicked truly; now they please and flatter the wicked, and perswade them to sin; then they will accuse them for those very sins which they have perswaded them unto; they have done the devils drudgery all their daies, and been his faithful slaves; and this is his recompense, he will be their accuser at the last day.

4. *The wicked will be accused by themselves, their own thoughts shall accuse them in the day when God shall judge the secrets of men by Jesus Christ*, *Rom.* 2. 15, 16. their own consciences will accuse them, and be as a thousand witnesses against them; they will find all their sins registred in that book, and that book will then be opened, and they will not be able to deny one word of what they shall find there recorded. Thus of the accusers and witnesses against the wicked.

6. *Concerning the Convi*[illegible]. And here I shall speak of the conviction of [illegible] particular sinners; especially

eſpecially of ſuch who have lived in the daies and places, where the Goſpel hath been preached, whom the Lord Jeſus Chriſt with upbraiding having ſo full evidence with convict of their ſins. To ſet this out the more lively.

Suppoſe that this very day were the day of Judgment; and in this very Church were the Judgment-ſeat; that here were a great white Throne, and the Lord Jeſus Chriſt himſelf ſitting upon it in his glory, with millions of holy Angels about him, and all the Saints in white at his right hand; and on his left, all the wicked gathered together into one body, as it will be at the laſt day; And the Judge ſhould cry with a loud voice, *Bring the priſoners to the Bar, Bring the ſinners to judgment,* and ſo ſummon and convict particular ſinners.

1. Come forth all ye ignorant perſons; *who have not known the father, nor me, nor the myſteries of ſalvation, how ever clearly revealed in my Word; who lived in darkneſs, and loved darkneſs, and hated the light, leaſt your deeds ſhould thereby have been reproved; What dark in a* Goſhen! *ignorant in* London! *in a place of ſo much knowledge and inſtruction! Did not Parents teach you when you were young? how is it that you would not be taught? If Parents neglected to inſtruct you, had you not Miniſters, who were ready to doe it? How is it that you have not learnt? If knowledge did not offer it ſelf to you, why did you not ſeek after it? why did not you learn of your ſelves? was there any thing in the world that did concern you more to know? was not the knowledge of me, and my waies, worth the looking after? had you a capacity for other knowledge, and not for this? have not others learnt, who were naturally as dull, and had as few helps, as you? had you time to ſpend about other things, In ſports and ſins, and not time to ſpend in getting knowledge? had you an ear, and yet not hear, ſo as to learn? had you an eye, and yet not ſee ſo as*

to underſtand? And if you were naturally blind, had not I eye-ſalve? could not I have opened your eyes? was I not willing? did I not ſtand in the gates to call upon you, How long ye ſimple ones will you love ſimplicity? and fools hate knowledge: Turn unto me, and I will pour out my Spirit upon you, and make known my words unto you? Prov. 1. 22,23. *Have you neglected me through ignorance, is not your fault double, becauſe you have neglected knowledge too? have you committed many ſins through ignorance, is not this an aggravation of your ſin? did not you hate knowledge, and therefore diſ-regarded it? did not you love ſin, and therefore ſhunned the light, which would have diſcovered it, and diſturbed you in your wicked courſes; have you liked darkneſs ſo well, and is it not fit then that you ſhould go to the place where there is blackneſs of darkneſs for ever?* **Take them Devils bind them hand and foot.**

2. Come forth all ye ſlothful and unprofitable perſons, *Had not ye Talents committed to you for my uſe and ſervice, and what have you done with them? did you bury them in the earth? or lay them up in a napkin? what could you lie down and ſlumber, when you had ſo much work to do? could you trifle away ſo many hours, when time was ſo precious? could you ſleep in the day, in the day of grace? ſleep in the Harveſt, which was ſo rich and plentiful, where you lived? could you ſtand idle all the day long in the market-place? were you born for nothing, that ye lived ſo unprofitably, and were good for nothing? would not religion have found you imployment ſufficient, if you had followed its direction? Did the difficulties of duties diſcourage you, and therefore you would let them alone, though they were ſo neceſſary? had the command of God no force with you? would not your own good and happineſs move you at all to diligence? did fear of men, and ſuffering damage in the world, keep you off from zealous profeſſion, and a ſtrict courſe of life; and ſhould not the fear of God, and danger of Hell, have*

kept

kept you more from ſin, and ſtirred you up unto the moſt difficult hazardous duty? was there a Lion in the way to Heaven? and were there no Lions in the way to Hell? did not ſome ſin coſt you pains and labour? did you find no difficulty in the ſervice of the devil, and your own luſts? and was not holineſs more worth your paines to get? would not I have proved a better maſter, had you been diligent in my ſervice? could you be diligent in your callings, to get a livelihood for your ſelves and families? and neglect the life and ſalvation of your precious ſouls? would not my work have brought wages with it? was there not ſweetneſs mingled with the difficulty? and would not the fruits have been ſweet? would not a Crown and Kingdom, a weight of glory, and eternal pleaſures, move you to undergo ſome difficulty? was there ſo much difficulty in obedience to my commands (which were not grievous to a ſpiritual heart) and is there not more difficulty in ſuffering what you muſt unavoidably ſuffer for your neglect? if my yoak were painful to an unaccuſtomed neck could not I have fitted your neck to it, and made it eaſie? if my burden were heavy to a weak back, could not, would not I have put under my ſhoulder, and helped you to have born it? were not the moſt difficult duties I required, for your own good, and ſo many priviledges, and the beſt work you could be employed in? were any of my ſervants ſo wearied with my ſervice, with the hardeſt work I ſet them about, as you were wearied with your idleneſs, and doing nothing? did not the Earth groan under ſuch unprofitable burdens? did not Hell gape for you long ago, and Devils long for this time when you ſhould be delivered into their powers. **Take them Devils binde them hand and foot.**

3. Come forth all ye that have neglected Family-worſhip, and never ſought after God in your Cloſets; *Were not you creatures, and did the law of Creation require no worſhip? were not you ſubjects, and ſhould not you have ſhewn homage to your Soveraign? did not you*

live upon Gods finding and bounty every day, and should not you have acknowledged your dependance? did not God bring you into your Family-relation, and did he require no duty? Did not he threaten to pour out his wrath upon irreligious Families? and yet would not you set up Religion in yours? had you any business to do in your houses, of that consequence, as worshipping God in your houses? if you had not ability to pray at first with others, might not you have attained it, had you used to pray by your selves? would not God have helped you, had you been willing to have been helped? had you been sensible of sin, would you have wanted words in confession? had you been sensible of your wants, would you have lacked expressions to make them known? was it curiosity and elegancy of words, that God so much looked for? would not sighs and groans have been understood? would not the Scriptures have furnished you with expressions, had you used to read them? would not Sermons have furnished you with matter and expressions, had you used to repeat them? had you need of such and such things for your Families, and had you no need of Gods blessing? and could you hope for his blessing, if you did not worship him? might not you have prospered more in the World, if you had used to pray more in your Houses? might not you have had more comfort in your Relations, if you had daily engaged with them in the Duties of Gods Worship? might not Family-prayer have prevented much sin and sorrow which you brought upon you? did not you fall into many snares daily, for want of the Armour of Prayer? had your Children and Servants no need of religious education? were they like to be obedient and faithful to you, if you did not teach them to be obedient and faithful unto God? had not you the charge of their souls put into your hands? and what account can you give? have not you brought their blood upon your heads? have not you contracted to your selves the guilt of their sins? can you endure to hear their curses and banning of you for neglecting to give them such religious

gions education, as might have been the means of their ſalvation? And you that were under government in Families which had no Religion, could you ſo willingly imitate the Governours, and the reſt, in neglect of Gods Worſhip? Could you contentedly go to Hell for company? is it any alleviation of your grief and horrour that all your Family is together? can your Maſters or Fathers anſwer for themſelves, or you? had not you a greater Maſter in Heaven, whom you ſhould rather have obeyed? did not you underſtand your duty? and if you could not worſhip God more publikly, ſhould not you have ſought out retiring corners? if others would not pray with you, ſhould not you have prayed alone by your ſelves? what if you had no example for it in your Houſe, had you no precept for it in the Word? what if you were under command, and much buſineſs was required of you, and you were diſcouraged in ſuch duties, could not you have found time when buſineſs was over, or before buſineſs began? could not you have redeemed time from ſleep and recreations, rather than have neglected Gods Worſhip daily? would not God have encouraged and rewarded you? what if you had been ſcoff'd at, and reproached for this? would not the favour and ſmiles of God have compenſated the flouts and ſcorns of men? would not Heaven have been worth all the reproaches you could have undergone? could you eat, and drink, and ſleep, and not pray to God, which was more neceſſary than any thing which is moſt neceſſary for your bodies? and if there was no worſhip of God at home, could not you have looked abroad? were there none lived near you who would have been glad of your company in the worſhip of God, and way to Heaven? could you find on no religious one of men or women ſuitable to your degree, who would have quickned you, and heartned you againſt diſcouragements? Did not you devote your ſelves rather to the ſervice of ſome luſts, and were glad of any excuſe when conſcience would have minded you of your duty towards God? **Take them Devils, bind them hand and foot.**

4. Come forth all ye Sabbath-breakers, you that have spent the day in sleeping, in eating and drinking to excess; who instead of holy meditations, have been thinking and contriving your worldly business; instead of religious conferences, have discoursed only of earthly matters: instead of going to Church to worship God, have walked into the Fields, and spent the time in recreations; or if you have seemed to give God a half-day service by your presence at Church one part of the day; yet have worshipped him only with your bodies, when your hearts were removed far from him; had not you an express command for the Sabbaths observation? and if the day of first institution were changed, was the day and worship thereof laid aside, and ceased to be a duty? If the Jews were obliged to keep a day holy, were not the Christians much more? Was not the Sabbath made for man, was it not his Priviledge to take that time for holy rest and worship? and did the Gospel straiten mens Priviledges? Did not the moral Law, of which Sabbath observation was one precept, bind throughout all generations? could you call other daies holy, which the Scripture gave no warrant for, and not observe that holy day which you were enjoined? Did not God allow you six daies for labour in your Callings? and was it unequal for him to take one day for his own worship? had he eased you of the burdensome Ceremonies under the Law, and was the Sabbath so burdensome to you? could you reasonably hope to enter into eternal rest, and keep a Sabbath in Heaven, if you would not celebrate the appointed Sabbaths on Earth? Were not the works of the Creation and Redemption worthy your memorial? was not communion with God in Ordinances desirable? had you no need of those spiritual provisions, which God did use to deal forth on the Sabbath daies to them that waited upon him for them? What! not worship God either in your own houses, nor in his house; neither on the week-day nor Sabbath-day? could your sometimes cold and formal services be counted worship?

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Did you think that lip-prayers would ever be heard by God that ſearcheth and requireth the heart? Did you think that Sermons un-minded, un-remembred, which you did neither believe, nor were affected with, would be effectual to ſave you? **Take them Devils, binde them hand and foot.**

5. Come forth all ye ſwearers, and profaners of the Name of God; *Did you never read nor hear the third Commandement, which forbad this ſin? Did you never hear of my ſtrict Injunction, that you ſhould not ſwear at all in your diſcourſes, but that your communication ſhould be yea and nay? Were you never told that ſwearers would fall into condemnation? Was the* Great and dreadful Name *of God of ſo little regard, that you could not only uſe it irreverently, ſo frequently; but alſo even tear it in pieces by your oaths? What profit did you get by your ſwearing? and are you like to ſuſtain no loſs? what pleaſure did you find in your ſwearing? and are you like to reap no bitterneſs? was it for your honour to ſwear by the Name of God? or rather was it not for your diſhonour? but how did you diſhonour God? What an affront did you offer to him hereby? you call'd upon him ſometimes to damn and ſinke you; can you ſpeak in that language now, now damnation is ſo near you;* Worms! *could not God have trodden you under his feet, or cruſht you as eaſily as you could do a flie, every time you profaned his Name? and becauſe he was patient, would you preſume? becauſe he did not preſently puniſh, did you dare him and flie in his face to provoke his fury? You have ſworn in your folly, and have not repented; and God hath ſworn in his wrath, and will not repent, that you ſhall never enter into his reſt.* **Take them Devils binde them hand and foot.**

6. Come forth all ye ſcoffers at Religion, and the zealous Profeſſors thereof; *who thought and ſpake of Religion, as if it had been a fancie, and cunningly deviſed Fable; and of the moſt holy, humble, and ſelf-denying Chriſtians, as if they were the moſt mean ſpirited, fooliſh,*

and contemptible People upon Earth; and have used the name of a Saint in derision, and proverb of reproach. Have you the same mind now, that Religion was but a fancy? Is your Resurrection, and my appearance, but a fancy? Is your punishment eternally in Hell, like to be but a fancy? Had you not a sure ground and bottom for your faith in the Scriptures? Could you have desired more reasonable evidence of things done before your age? Could you laugh at scripture-threatnings; And can you laugh now you are come to Execution? Could you contemn Gospel-promises; And are they so contemptible now in your eyes, when now you see the accomplishment of them before you? Against whom was it that you opened so wide a mouth? Whom was it that you did flout and scorn? What my Disciples! because they were meek and humble, and did not take the pleasures of sin with you, and were strict in their profession and conversation: What think you of them now? Were they so mean-spirited and contemptible? Were they so foolish, which made so wise a choise? Did they well, or ill, in staying till this time for their happiness? Look upon the Persons now, whom once you scorned, and thought unworthy of your company; Was it so ridiculous a thing to be a Saint, as you imagined? Was not shining with them in glory, at all desirable? Would not you be glad to be numbred amongst them now? Why do you not laugh and fleer at the Saints now? Ye fools and blind sots, do you know what you scoft at? Could you see no excellency in Holiness, and the Divine Nature, In my image, which was engraven upon them? Did ever any Man of understanding laugh at the light of the Sun? They were lights in the dark World, where they lived; what mock at Holiness? hereby you mocked at God himself, who is so infinitely glorious in this attribute, and hereby distinguished from all his Creatures; vile Wretches! **Take them Devils, bind them hand and foot.**

7. Come forth all ye Persecutors of my Disciples;

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Was it not enough for you to mock them; but you must perſecute them too? Was it not enough for you to perſecute them with the tongue, but you muſt perſecute them with the hand? What could you betray them like Judas *for a piece of money, or out of malice which was worſe? Could you diſturb them in their ſervice and worſhip of me, when they were praying for your converſion and ſalvation? Could you hale and drag them to Priſon, who endeavoured to keep you out of the Priſon of Pell! Could you ſeek the ruine of ſuch as were the beſt Friends of your ſouls? when you never received injury from them; could you be ſo injurious to them? Do you know whom ye perſecuted? It was me, it was me whom you perſecuted, when you perſecuted my Diſciples; it was me whom ye wounded thorow their ſides; it was me you betrayed in betraying them; it was me yee impriſoned, in impriſoning them; it was me you ſpurned at, when yee lifted up the heel againſt them; and did you ever think to proſper in this way?* You, you *have been above all other Perſons upon the Earth, my profeſſed Enemies, and moſt like your Father the Devil; Come yee Wretches, gird up your loines like Men; gather your forces together; put on ſtrength and courage, if you have any; and lift up your hand, if you dare againſt me; do you find ſtrength to fail you now, and your forces too weak to make reſiſtance? and were you ſo fooliſh as to engage in battel, where you might have known, you ſhould certainlie be conquered at the laſt? doth your courage fail you upon the ſight of the Captain? and ſhould you not have been afraid to touch my anointed ones, my liſted Souldiers? You ſerved the Devil, and fought under his banner againſt me and mine, and can he deliver you now out of mine hand? can he defend you againſt my rage and fury? or would he do it, if it lay in his power? had you ever more ſlight and malice againſt my people, than the Devil had againſt you, in ſetting you about perſecution worke? did not he deſign your ruine herely? did not he think of this day, and on purpoſe drew*

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you to this ſin, that you might be the more horriblie tormented? and doth not he with his Angels wait now for you, that they may drag you unto torments? **Take them Devils, bind them hand and foot.**

8. Come forth all ye intemperate and licentious Perſons; *who have indulged your fleſh, and laid no reſtraint upon your ſenſual appetite; who have made proviſion for your fleſh, to fulfil the luſts thereof; but made no proviſion for my glorie, and took no care to fulfill my commands; did you never hear of ſuch a dutie as ſelf denial, which I required of all my Diſciples and followers? Were you never told that if you followed the inclinations, and obeyed the commands of carnal ſelf, it would be to your ruine and deſtruction? that bitterneſs and ſorrow would be the iſſue of fleſh-pleaſing? that luſt if it conceived would bring forth ſin, and ſin when perfected, would bring forth death? did you never read that if yee lived after the fleſh, ye ſhould die, and that you muſt, through the ſpirit, mortifie the deeds of the bodie, otherwiſe life and happineſs could not be obtained? and yet would you lay the reines on the neck of your luſts? if you had no faith, had you no reaſon neither, to keep you from intemperance? if you did not live like Chriſtians, would you not live like Men? would you needs be bruits, and live as if you were all body, and had no ſoules of ſuch high capacity? were you ſo blinde as not to ſee afar off before this day of Judgment, when I ſhould call you to an account? or to ſee a little before you, to the day of your death, which would put a concluſion to all your ſenſual pleaſures? Could you bribe and muzle conſcience, and lay it aſleep whilſt you took your pleaſures? Could you tread reaſon under foot, and reſolve you would not be controuled by any light, or law, or government from your eager proſecution of your carnal delights?*

Come forth all ye Gluttons; *who have pampered your fleſh with delicious food, but never had the leaſt regard to feed your ſouls which had more need; who have ſpent many hours*

hours and dayes in feasting your bodies, nourishing your selves against the day of slaughter; but when you were invited by my Messengers to the marriage feast, to the feast I had prepared for you, of the richest and most costly spiritual dainties; you had no stomack, no appetite, and could not, would not come; what! did you indeed make your belly your God? and can such a God save and make you happy? did you think that food which perisheth could give happiness to a never-dying Soul? did you not know that both meat and belly would be destroyed? and that your bodies would become food for worms? and yet could you make it the chief business of your lives to fed your bodies? you were allowed food convenient, and something for delight, that your bodies might serve your souls with strength and vigour, and both their Lord and Master; but excess you were forbidden, which did distemper both body and mind, and unfit you for the service of the Lord; and yet would you overcharge your selves? now reap the fruit of this intemperance, and taste the Gall and Wormwood which your sweet bits are turn'd into.

Come forth ye Drunkards, *who if you have not overcharged your bellies with excessive eating, yet have often entoxicated your brains with the fumes of excessive drinking; who have drowned your understanding, wit and fancy, your natural parts and ingenuity, which might have rendred you useful in the Church, or Common-wealth where you lived, and made your selves meer sots by your drunkenness: and what account can you now give of the talents you were entrusted withall? what excuse can you find for this sin? were you enticed to it, and overtaken before you were aware? but who could entice you to drink a potion which would kill your bodies? and was not the death and damnation of your souls more to be avoided? would you be enticed to that, unto which a very Beast will not be forced? but were you not forward of your selves to the sin? did you not like the company well that joyn'd with you therein? did not you overtake the sin*

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by your desires? did not the liquor please your appetite? did not you swill it in without perswasion? if you had been overtaken, would you have been so often guilty? would you have come so often into the places and company where you fell into it? was not your chiefest mirth amongst your Cups, and drunken Companions? were not you melancholick and troubled, when your meetings of good-fellowship were disappointed? you would have your Cups, and drink Wine in Bowles, and strong Drink without measure; and now also you shall have a Cup to drink of, even the Cup of the Wine of the wrath of the angry Almighty God; now ye shall drink of the dregs of this Cup, which hath ten thousand times more bitterness in it, than your other Cups have had sweetness.

Come forth all ye Adulterers, you that have neighed like full fed Horses after your neighbours Wives, and assembled by troopes into Harlots houses; or if not so, have committed this sin in secret corners: was there no shame in you, to keep you from this nasty, filthy sin? could you delight so much to wallow in mire and dung? was there no fear in you to restrain you? did not conscience check and rebuke you, when this lust first conceived in you? did you never hear that Whoremongers and Adulterers God would judge? and did you not think you should be called to an account for this sin? Could you melt in filthy sinful pleasures of the flesh, and not consider how you should consume in torments? were your short pleasures comparable to an eternity of pain and misery? were there not pleasures of a higher nature, and sweeter relish attainable in life, if you had forgone and denied your selves unlawful pleasures? have you not lost them and the unspeakable eternal joyes of Heaven by your intemperance. **Take them Devils, bind them hand and fut.**

9. Come forth all ye covetous persons, whose treasure, and heart, and hope, and confidence hath been in earthly things; who have made the world your God, desiring, and loving

loving, and delighting, and truſting in your wealth and riches, as if they could yeild the moſt contentment, and be the beſt defence unto you; whoſe greateſt thoughts, and care, and labour have been ſpent about getting and keeping an eſtate and portion in the world, with little heart to uſe it for your ſelves, much leſs for the good of others, and glory of God that gave it: Did you not know that covetouſneſs was Idolatry? and that no Idolater ſhall have any admittance into the new Jeruſalem? Did you not know, that the love of the world was inconſiſtent with the love of the Father? had you ſuch mean thoughts of God, that you choſe the world before him? were the riches of grace of ſo ſmall eſteem, that you preferred earthly riches? had the treaſures in Heaven no more worth in your account, that you ſhould neglect and diſ-regard them, and make choice rather of treaſures on Earth? When you had tried the world, and found it vain and empty, would you ſtill ſet your heart upon it, when you felt ſuch thorny cares, and piercing ſorrows in your eager proſecution of this world, could not this damp and deaden your affection to it? when your own and other riches ſometimes ſuddenly took flight as upon an Eagles wing, and left you, could not you forbear, but muſt flie upon the wing of deſire, after them? did you not fore-ſee how naked and bare death would ſtrip you of all? and yet would nothing wean your whoriſh heart from the love of the world? were you never told that riches could not profit you in the day of wrath? is not all your wealth conſumed now? treaſures there are indeed prepared for you, but they are treaſures of wrath which your ſins have deſerved. **Take them Devils, bind them hand and foot.**

10. Come forth all ye unmerciful perſons; *whoſe bowels have been ſhut up againſt the poor and needy; who have ſpoken churliſhly to the poor, and looked upon them afar off; or if you have ſpoken to them fair, and ſaid to the naked and deſtitute of daily food;* Depart in peace, be ye warmed, and be ye filled; yet have not given

given unto them things needful for the body, *whatever abundance you had by you, who have had no pity on my distressed members, so as to contribute any relief to their necessities*; I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was naked and ye cloathed me not; I was a stranger and ye took me not in; I was sick, and you visited me not; I was in prison, and ye did not administer unto me. *Did you not understand it was your duty to relieve the poor? had you not your riches given to you for this end? was not this the best use you could put them unto? would not works of mercy have brought unto you the best returns at last? might you not hereby have laid up for your selves a good foundation against this day? if you had laid out your estates according to my prescriptions, might not you now have laid hold on eternal life? were you never forewarned, that such should have judgment without mercy, that did not shew mercy? And you that have had no mercy to forgive, that knew not how to pass by real, or conjectural injuries, which you have received; that were ready to take your brother by the throat for a hundred pence, when you might have been forgiven your ten thousand talents which you owed unto God; were ye never told, that the King of Heaven would deliver you to the tormentors, if you were unmerciful?* **Take them Devils, bind them hand and foot.**

11. Come forth all ye unrighteous persons; *who have wronged Widdows, and Orphans; who have overreached your Neighbours in your dealings; who have heaped an estate together by unrighteous practices; who have squeezed and oppressed the poor, which have had no helper: Was not the Law of right written upon your heart? did you not read it more plainly in the Word? did not men condemn you? did not your own consciences secretly condemn you for your unrighteousness? and did not you think that the righteous God would condemn you much more? did you not know, that*

that no unrighteous perſon ſhould inherit the Kingdom of Heaven? that the Lord would avenge himſelf upon you for this ſin? did you wrong others ſo much as you have hereby wronged your ſelves? is the gain of the world comparable to the loſs of your ſouls? is a little Silver or Gold (now taken away from you) comparable to the loſs of Heaven, and eternal glory? did you think ſuch faults would be winked at? did you not expect to hear of them again at the day of Judgment? is it an unrighteous thing to puniſh you for your unrighteouſneſs: **Take them Devils bind them hand and foot.**

12. Come forth ye Liars; *you who have taught and accuſtomed your ſelves to this ſin; who have not only reported lies, but alſo made them; whoſe words have been feigned and deceitful; Did you not know, that God who made you, and to whom you owed all ſubjection and obedience, was a God of truth, and that he required truth? that every man ſhould ſpeak truth to his neighbour? that he abhorred lying lips? that he threatned to puniſh liars with the ſecond death, and give them their portion in the Lake of fire? and had you no fear of God, no fear of future judgement to reſtrain you? might you not as eaſily have ſpoken truth, as uttered falſhood? would not you hereby have gained more credit in the World? would not you have been more fit for ſociety? would not you have had more peace in your conſciences? did you excuſe faults by your lies? but was it not a greater aggravation of them? if you hid them by lies, from men, could you hide them from God, who ſearched your heart? did you ſhew kindneſs to any by your lies? and did you not injure your ſelves a thouſandfold more? did you harm others by your lies ſo much as your ſelves? Did you not know that the Devil was the Father of lies, and liars? and were you ſo deſirous to be like him? were you ſo forward to do him ſervice?* **Take them Devils, bind them hand and foot.**

13. Come forth all ye ſlanderers and back-

biters;

biters; who have walked about with slanders, and ca
ried about tales unto the reproach and injury of your neig
bours good name; Did you not know it was your duty
endeavour the preservation of your neighbours Reputation
carefully as your own? were you not commanded to speak
vil of none? could you flatter others before their faces, an
alter your speech so much when their backs were turned? di
not your own self-contradicting words condemn you? di
you find good in back-biting, and speaking evil of others
did you gain reputation, by wounding others reputation?
rather, did you not give occasion to others to speak as re
proachfully of you? Did you not alienate affection, and se
parate near friends by your slanders? did you not know ma
ny things to be false, which you spake to others disparag
ment? could you with confidence have averred the sam
things to the persons themselves? would they not easily ha
disproved you, and put you to shame? and if you were priv
to some real faults of others, should you not have conceal
them? if you had had real love, would you not have cover
them? did you do as you would be done by? had you not
great faults of your own? and could you be content to ha
them blazed abroad? you have accused others falsly, an
now you are accused truly, and you shall be punished justly

Take them Devils bind them hand and foot.

14. Come forth all ye proud and ambitious per
sons; you that have builded your nests on high; that ha
taken many dirty steps to get into the seat of honour; who
hearts have been lifted up with high towring imaginations
and conceits of your own excellencies, unto the scorning an
contempt of others; who have had proud hearts, and pro
looks, and proud speeches, and proud carriage towards other
especially towards them that have been of meaner degree
who have looked upon others afar off, and have disdaine
the converse and company of some, of whom the world ha
not been worthy: Were you acquainted with no higher h
nour and dignity, than the world could give unto you

might you not have had ſeats in Heavenly places if you had looked after them, and leſs after the other? did you not know that the higheſt places on the earth were the meſt ſlippery places? did you not foreſee the turning of the wheel upon you? did you not believe that God would ceſt down the mighty from their ſeats? that the higher you were lifted up in dignity, if your hearts were withall lifted up with pride, the lower and greater would be your fall? And was the favour and applauſe of men ſo deſirable? was it not an empty breath, an inconſtant wind? If you had been ambitious, ſhould you not have been ambitious of the favour of the King of glory, which would have been ſo beneficial and laſting? And are You the perſons that once were ſo proud and ſcornful? You proud! had you ſuch reaſon? Proud, when creatures! depending creatures! who had nothing, but what was borrowed, and received from God! proud, when ſuch mean creatures? proud, when fallen! fallen into the dirt, and ſo defiled! proud, when ſinners! ſinners ſo vile! ſo full of ſores! when you had ſuch loathſom ſpirits! when you had ſuch leprous ſouls! could you lift up the plumes, when you had ſuch black feet? could you be proud, when you had loſt Gods Image, and were ſo like unto foul devils? proud, when ſuch beggerly ſinners! cloathed in ſuch filthy rags! proud, when ſuch ſlaves, and veſſels to the vileſt and baſeſt Tyrants! proud in chains and fetters of Satan, and luſt! You had reaſon indeed to be proud and ſcornful, and to look ſo high, and ſpeak ſo big, when you were ſo odious to God, and ſuch low, mean-ſpirited miſerable wretches, who were drudging in mire and dirt, and were led by the devil in chains, like dogs, towards the priſon of Hell: you had need ſcorn the company of my diſciples; as if dirty, dunghil beggars ſhould ſcorn the company of high-born noble Princes! you were high in conceit, but now you ſhall be debaſed, and laid low indeed. **Take them Devils bind them hand and foot:**

15. Come forth all ye envious and malicious perſons; you that have grieved at the good of others,

which they have had, or done; that have grieved at the good eſtates of others, and that they have thrived faſter than you in the world; that have grieved at the ſweet and comfortable relations of others, and that yours have not been like to them; that have grieved at the beauty or ſtrength of body, the gifts and endowments of mind of others, beyond what your ſelves have had; that have grieved at the honour of others, that they have been eſteemed and preferred before your ſelves; that have grieved becauſe others have done more good, and been more uſeful than your ſelves; and hence have ſecretly and deeply hated them, and born malice towards them in your minds; and have entertained thoughts and deſires of doing them ſome miſchief; and were glad when any miſchief did befall them: You, you have been children of the Devil indeed, and the likeneſs and luſts of your father you have had: Was your eye evil becauſe God was good? did not God put the difference between them and you? and ſhould not you have been contented? was not God good to you, and had not you reaſon to be thankful? did not you put a ſtop to the current of Gods goodneſs by your envy? did not you loſe the comfort of the good things you had, by this ſin? did not you hereby looſe the benefit you might have had by the good things of others? ſhould not you have rejoyced in their good things? if you had loved them indeed, would not you have done it? did not you rack and torment your ſelves by your envy? had you been humble, would you have been troubled? had your affections been ſet upon things above, would this ſin have ſo much prevailed? had you been ſincerely deſirous to promote Gods glory, would you have been ſo much concerned, that your glory ſhould be clouded, when Gods glory was advanced, though by others more than your ſelves? were you not warned to lay aſide all envy and malice, if you would be Chriſtians indeed? if you had put your ſpirits under my government, would not I have conquered by my Spirit their inordinate motions? ſhould not you

have

have found ſweetneſs and comfort in love, if you had laboured after, and lived in the exerciſe of this grace? Did you not know that theſe were works of the fleſh which would exclude you the Kingdome of Heaven? **Take them Devils, bind them hand and foot.**

16. Come forth all ye wrathful and contentious perſons; *you that have had fiery Spirits, and fiery tongues; whoſe tongues have been like Swords, wherewith you have laſhed and wounded others in your reproachful reviling ſpeeches; who have had the poiſon of aſpes in your hearts and lips, which hath vented it ſelf in virulent language; whoſe words have been bitter and clamorous, full of anger and wrath, and contention; who have been incendiaries in the places where you have lived; who have diſturbed the peace of your families, and turned all things into uproar and confuſion: Did you not know the precepts of the Goſpel, which commanded peace, and gentleneſs, and meekneſs, and eaſineſs to be intreated? did you diſturb others peace by your contentions, and did not you diſturb your own? did you raiſe an uproar in your houſes, and was not there a greater uproar in your hearts? did you not taſte the bitterneſs of ſuch a converſation, and yet would you perſiſt therein? did not you receive ſome blows and wounds by your contention ſometimes; and yet would you not hearken to ſuch rebukes? were you angry with others without juſt cauſe, and was there not good reaſon that God ſhould be angry with you? was not the fire of your tongues kindled by the fire of Hell? and is it unreaſonable that you ſhould be thruſt into the place of burning for your contention?* **Take them Devils, bind them hand and foot.**

17. Come forth all ye civil and moral perſons, *who have had moral righteouſneſs, and been upright in your dealings, but wholly ſtrangers unto the power of godlineſs; who have obſerved ſome Precepts of the ſecond Table of the Law in reference to your ſelves and others externally; but have groſly neglected the duties of the firſt Table, which*

have had reference to God; who have had no knowledge of God, nor fear of him, nor love to him, nor delight in him; who have never sanctified his name or day in your hearts, nor worshipped him in a spiritual manner according to the prescriptions of his word; who never yielded obedience to the Gospel, never saw your need of me, and obtained interest and acquaintance with me, what ever calls and opportunities you had: and do you think I should know you, and own you now, when you are none of mine? will your moral righteousness stand you now in any stead, when you are to give so strict an account? did not I tell you in my word, that unless your righteousness did exceed the righteousness of the Scribes and Pharisees, ye should in no wise enter into the Kingdome of Heaven? that you must be born again, or else you could not be saved? that you must be holy, or else you would not be happy? did you not hear of the young man, who had as much moral righteousness as you, and yet mist of Heaven, because he would not obey my other commands? hath your moral righteousness been so perfect, that it hath had no flaw? have you lived free from sin, in regard of the second Table of the Law, besides your breaches of the first? will not Conscience tell you of some slips, some stumbles and falls, as to your external walking? were you never guilty of unrighteous dealing? never distempered your selves with drink? never were lustful and wanton? never told any lyes, nor uttered any slanders? and if you have been fair in your outward carriage and converse, have you not had foul insides? had you not need of pardon for your sins, and my blood to wash you from your filthiness? have not the best of your works been sinful, in regard of the principal, and end, and manner of performance? did you think the works of nature would save you, when the works of grace cannot, without the imputation of my righteousness, because of their imperfection? must not Gods Justice be satisfied for your sins? and how do you think it should be done, but by your eternal punishment in Hell? had you believed

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in me, and yielded obedience to me, my righteouſneſs ſhould have been yours, and then you might have held up your Heads with joyful expectation of glory on this day; but you cleaved to your own righteouſneſs, and were well and whole, and did not ſee your need of me to be your Phyſician and Saviour, and would not ſubmit unto, and accept of my righteouſneſs, and what have you to ſay, why judgment ſhould not paſs upon you? did you think ſuch works as yours would ſatisfie Juſtice, when if you had done better, and kept the whole Law for the greateſt part of your life, yet you had done but your duty, and the ſins of your youth were enough to ſink you into Hell; but was any of your righteouſneſs perfect? did you think to merit Heaven by ſuch works? do you think you deſerve a Crown of Glory for your civility, or morality? where have you a promiſe of it? and if you had no promiſe, could you think you ſhould ever attain it? what, is your mouth ſtopt and are you ſpeechleſs now? **Take them Devils binde them hand and foot.**

18. Come forth all ye Hypocrites, *who have made a ſhew of Holineſs; and have born the name of zealous Profeſſors of Religion; but have been acted by carnal deſignes and principles; who have uſed religion as a Cloak for your covetouſneſs; who followed me only for the loaves; who have been hollow at heart; rotten at the Core; painted Sepulchres; blazing Comets; wandring and falling Stars, for whom the miſt of darkneſs is reſerved for ever: what did you mean by your ſhowes and outward appearance of worſhip and ſervice? did you think that the all-ſeeing, heart-ſearching God, judged according to outward appearance? did you think that lip-ſervice, and bodily exerciſe would be accepted by him? or was it acceptation only with Men which you ſought after?* that *reward you had, and can you expect any other reward, when you did not deſire it, nor deſign it? and what doth it, can it now profit you, that Men accounted you religious? will their eſteem of you procure pardon and ſalvation for you? could you*

be content to cast away and lose all your external services for want of sincerity, and an internal living principle? did not you think that all your services would rise up one day in judgment against you? did not you affront the highest Majesty by the mockery of your shew-worship? did not he very well understand which way your heart went, when you seemed most devout? was not he acquainted with the secret lusts which you harboured in your heart, and secret way of wickedness which you walked in, when you made a shew of mortification, and self-denial, and a holy, and strict conversation? were you not warned against hypocrisie, and told how odious it was unto God, and that hypocrites portion would be in utter darkness, where there is weeping, and wailing, and gnashing of teeth? **Take them Devils bind them hand and foot.**

19. Come forth all ye Back-sliders and Apostates from me and my wayes; You that turned back to wayes of prophaneness, and open wickedness, after some time of profession, and joyning your selves with my people; was my service so burdensome that you could endure it no longer? was the way to Heaven so unpleasant, that you would walk no longer therein? after some tryal in shew of me, did you prefer and make choice of the Devil before me? after some washing your selves, would you wallow in the mire agian? after heaving some vomit off of your stomack, would you again lick it up? after some sweepings and dressings would you open the door, and let in seven worse spirits to defile your hearts? after you seemed to be escaped, were you again entangled? would you needs put your foot again into the snare, and bind your selves even in fresh bonds of sin? did you prefer the company of the wicked which were going Hell-ward, before the company of my people, which were going Heaven-ward? could not you now wish that you had held on, and held out with them unto the end? would not you have rejoyced if you had now been found in their society? did you repent of your repenting, and do you

not

not now repent of your back-sliding? were not you told, if you drew back, my soul would have no pleasure in you?

And you that have turned aside from me and my ways, into ways of errour, that suckt in damnable Heresies from false Teachers. Did you not know that there were damnable Heresies, as well as other damnable sins? were you not warned that Satan sometimes appeared as an Angel of light? would you so quickly turn aside after some workings and strivings of my spirit with you, and some hopes which you gave of your conversion and reformation? did not you perceive how Satan lay upon the catch, so soon as you began to be awakened, to prejudice you against the truth, and draw you aside in another way to serve him? did you not understand the mysteries of his delusions? if you had heartily loved the truth as it was in me, would you have been so deluded? was not deep humiliation and mortification of every lust too hard a Doctrine, and therefore you chose such as would give you more scope, and liberty, and shroud your lusts under some other name, and terme your hatred and anger against my people by the name of zeal for my glory? did you think if you gave Satan one hold, that it would not be sufficient to undo you? had you stuck close to my Ministry and Ordinances, would you have been so deluded? did you think your selves wiser than my Ministers, so soon as you got a little glimmering of light? could you so readily open your ear to slanders, and receive prejudices against them, through Satans and his Instruments perswasions, to the shipwracking of your own Souls? did you not finde how wavering and unsteady you were, how like Children tossed too and fro with every wind of Doctrine, when once you forsook my Ministry, which I appointed for your establishment? did you conceit that you might live above Ordinances in the World? did you imagine to get into a higher forme, when you went forth of my School? and when you expected perfection most, were not you more imperfect than before? when you fancied a clearer light,

were not you moſt full of darkneſs? when you thought your ſelves ſo holy, as none like you, and none muſt be holy but thoſe of your way; were not you moſt unholy, and like a ſmoke in my noſtrils? could I accept of your worſhip out of the way of my Ordinances and Inſtitutions? when you thought your ſelves moſt guided and acted by the ſpirit, was it not a ſpirit of deluſion? did my ſpirit lead you, and act you in a way which my word did not allow of? were not you the renters and tearers of my Church? was it not by reaſon of you that the wayes of truth were evil ſpoken of by evil Men? were not thoſe without prejudiced againſt my very wayes, becauſe of your deluſions, which made ſo forward a profeſſion? ſuppoſe I permitted ſome of mine to miſtake in circumſtantials, was this a juſt excuſe for your errours in fundamentals, when the word was open for you to inform your ſelves in the truth? did not you wreſt the Scriptures to your own deſtruction? ſuppoſe you denied your ſelves ſome things, were they thoſe things that I commanded: ſuppoſe you ſuffered ſome things in your way, do you hope for a reward for ſufferings, which I never called you unto, and which did but ſo much the more harden your party, and promote your deluſion? did you know what a ſnare you were hampered in, ſo ſoon as you put your foot into the way of erreur, and turned aſide from that old ſtrait, narrow way of my Word and Ordinances, which have brought ſo many to Heaven? were not you in a greater unlikelihood of being called effectually, than Drunkards and Adulterers, and the moſt vicious, who lay more naked to the blow of the Word, and were more ready to receive inſtruction? you were more forward to reprove my Miniſters, then to receive my Miniſters; and conviction from them; you could call them Antichriſtian, and falſe Prophets, though they adhered to and maintained nothing, but the truths of my word; and when I gave them ſo many ſeals of their Miniſtry in the converſion of many Souls; you could call them ſelf-ſeekers and hirelings, though they gave ſuch evidences

of

of self-denial, and many of them forsook all that they had, rather than they would make a breach upon their consciences; you could, some of you, entrench upon their office, though you had no call, nor commission from me; you had the Scripture to discover to you the right way, but you shut your eyes against the light, and chose wayes of darkness, and is it not fit that you should go to the place of darkness. **Take them Devils, binde them hand and foot.**

20. Come forth all ye Impenitent Persons and Unbelievers, *all ye that have not yielded obedience to the Gospel; were you not called to repentance by Ministers, and the Spirit in Ordinances? and when a stiller voice was not heard, were you not called louder by God in his Judgments? did you not know, that except you repented, you would certainly perish? that iniquity would be your ruine, unless your heart were broken for it and from it, and yet were you, though you lay under the guilt of so much sin, could you be so impenitent and hard-hearted? were not you called to me by the voice of the Gospel? did not I call you and stretch out my hand all the day long to you? did not I stand at the door of your heart, and woo hard for entertainment? and yet could you shut the door against me, though you had so much need of me? had you not commands, and encouragements to believe? could you rationally desire firmer ground and footing for your faith? did not you give God the lie by your unbelief? have you not hereby fastned the guilt of all your other sins upon your selves, which I was willing to take off from you? would any sin against the Law have condemned you, had you turned from it, and yielded obedience to the Gospel? were you not foretold of the wrath to come, and yet would you not flie from it? were you not proffered a Saviour, and yet would you not accept of him? had you not treasures opened before you, and would you not look after them? were you not shewn the way to Heaven, and would not you walk in it? how can you escape, that have been*

guilty

guilty of disobedience to the Gospel? **Take them Devils bind them hand and foot.**

Christ at the day of Judgment will convict the whole ungodly World, especially those who have lived under the sound of the Gospel; their crimes will be made manifest and evident, and every mouth will be stopped, when they are found guilty before him, and they cannot deny it: then the wicked will be speechless, and stand after their full conviction like so many Rogues in Chains before the Judge. And think now with your selves what the behaviour of the wicked will be, when they are thus convicted of their sins, and are ready to receive their sentence. I believe some of you have seen Malefactors at the Bar, when the Jury hath found them guilty, and the Judge hath been proceeding to give the sentence of Death, how their countenances have changed, and their joynts trembled, and unexpressible horrour seized upon them; but O the dread and terrour that will be upon the spirits of the wicked, when they are convicted of sin by this Judge! and with what trembling expectations will they wait for their sentence!

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7. And this is the *seventh particular to speak concerning the Sentence* which the Lord Jesus Christ will pass upon the wicked in Judgment, see *Matth.* 25. 41. *Then shall he say unto them on his left hand, Depart from me ye cursed, into everlasting Fire, prepared for the Devil and his Angels. Depart* from me, ye that have formerly said in your hearts unto *me, Depart,* we will not have thee to reign over us: that have said to my *Ministers, Depart,* we will not hearken to your words; that have said to my *Spirit depart!* we will not yield to thy motions. Now *depart! depart* from me, ye that would not come unto me; ye have often been called and invited to come, but ye refused, now *depart:*

part: ye ſhall not have one Call more; you ſhall not have one proffer of grace more for ever; *Depart*, never ſhall ye hear my voice any more; never ſhall ye ſee my face any more; *Depart*, be gone out of my ſight: *Depart from me ye curſed*: as ye cared not for bleſſing, ſo ſhall it be far from you; as ye loved curſing, ſo ſhall it be unto you; *Depart with the curſe of the Law*, with the curſe of the great God upon you; let the curſe of God cloath you like a garment, and bind you like a chain; let it enter into your fleſh and bones like Oyle, to enrage ſo much the more the flames of Hell about you; and let it pierce into your ſoul, and fill you with horrible anguiſh; *Depart from me ye curſed into everlaſting fire.* Ye ſhall not depart into your old habitation to ſpend an eternity in ſinful ſenſual pleaſures; no, Depart into torments, Depart into Fire, into the fire of Hell; into the burning Lake; into Tophet ordained of old for you, into a ſtream of Fire and Brimſtone, enkindled by the breath of God; Depart into everlaſting Fire; Go dwell with devouring Fire, and inhabit everlaſting burnings: Depart into everlaſting Fire, prepared for the Devil and his angels; ye ſerved the devil and divers luſts, whilſt you lived in the world; now go and live with the Devil and his angels in Hell fire for ever, partake of the torments, primarily prepared for him, and belonging alſo to you, becauſe ye belonged to his Kingdom.

And when the ſentence is irreverſibly pronounced by the Judge upon the wicked, O what direful ſcreeks will they give forth! With what horrour will they cry out, *How ſhall we be able to endure the devouring flames, and everlaſting burnings of Hell!*

Thus have I done with the Judgment it ſelf, both of the righteous and the wicked, at the appearance of Jeſus Chriſt.

CHAP.

CHAP. IX.

2. THe second thing is to speak of the *execution* of the Sentence pronounced upon both in Judgement, which you have spoken of together, *Mat.* 25. 46. *And these shall go away into everlasting punishment, but the righteous into life eternal.*

1. Concerning the execution of the Sentence on the wicked. *These shall go away into everlasting punishment.* Here I shall speak,

1. *Of the wickeds going away.*
2. *Of their going into punishment.*

The former doth imply the *punishment of loss*, the latter their *punishment of sense.*

1. The wicked, when the Sentence is pronounced, shall go away; and here I shall shew,

1. *From whom they shall go away.*
2. *From what they shall go away.*
3. *The aggravations, or vexing considerations, which Gospel-sinners will have in their going away.*

1. *From whom the wicked shall go away.*

1. *They shall go away from Jesus Christ*; the righteous are at his side, and shall remain with him; but the wicked shall go away from him; the righteous shall go with him, and abide with him, where he is, there they shall be also; they shall be for ever with the Lord, but the wicked must go away, and be eternally separated from his presence. The righteous shall behold his glory, and share in it; they shall see the smiles of his face, and be entertained by him with unexpressible love; but the wicked shall be thrust out of his presence with frowns and indignation; it will be one great part of the misery of the wicked, that they shall go away from so glorious a person as the Lord Jesus Christ.

2. *They*

2. *They ſhall go away from the Saints*; now ſome of them are mingled with Gods people, the Tares and the Wheat grow up together; the ſheep and the goats feed in the ſame paſture; and though it was bitter to the wicked to dwell with the righteous, becauſe of the contradiction which was in their lives, to their luſts; yet then it will be more bitter to them to be excluded their ſociety, becauſe then they will perceive their excellency with admiration: when they ſee them ſhine with ſuch beauty, and rejoyce with Songs of Triumph, and they muſt be gone away from them; this will fill their hearts with racking envy, and torment them unſpeakably.

2. *From what the wicked ſhall go away*; they ſhall go away from happineſs, from the happineſs of heaven, the doors of heaven ſhall be ſhut upon them, they ſhall ſee *Abraham*, and *Iſaac*, and *Jacob*, and many come from the Eaſt, and the Weſt, and the North, and the South, even an innumerable multitude of all kindreds, and Nations, and Tongues, and enter in and ſit down in the Kingdome of God, and themſelves thruſt out, and thruſt down to Hell.

3. *Concerning the aggravations, or vexing conſiderations, which Goſpel-ſinners will have in their going away*; as the ſin of thoſe is more hainous, who ſin againſt the light of the Goſpel, than of thoſe who ſin only againſt the light of Nature: ſo their puniſhment will be more ſevere; all ſhall be beaten, but theſe perſons with many ſtripes; as there will be degrees in glory, though all will be filled with glory, yet ſome will have a larger capacity: ſo there will be degrees of torment and miſery, all ſhall be filled with torment, but ſome will have a larger capacity, eſpecially Goſpel-ſinners will have ſtings beyond what Heathens will be capable of in their puniſhment of loſs; when

1. *They*

1. *They shall have a clear discovery of the glory and happiness which they have missed;* now they hear of heaven and the happiness which the Saints shall have in the vision and fruition of God; but there is a vail of unbelief upon their minds, that they do not apprehend such a happiness as is spoken of; they have mean thoughts of God, and of Heaven; they think there is no heaven like the earth, and no happiness like the fruition of the creatures, no glory like the glory of the world, no treasures like earthly treasures, and no delights like those which they find in the objects of their sense: but when their portion in this life shall be spent, and the good things which they enjoyed shall be taken away from them: when their honours shall vanish like smoke, or a thin vapour; their riches shall flie away like an Eagle, or sail like a Ship out of their sight; when their sensual delights and pleasures shall fail them, and die like sweet flowers in their hands; when the bright cloud of earthly things, which shadowed the glory of heavenly things from their view, shall be blown away, and the vail shall be torn in pieces which was before them, and hindred them from looking into the Holy of Holies, and the scales shall fall off from their eyes: In a word, when the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, and the earth, with the works thereof shall be burnt up, and they shall be awakened out of their long sleep in their graves, and shall be summoned before the Tribunal Seat of Christ, and stand there stripped and quite naked of all their enjoyments in the world, which they had set their hearts upon, and they shall be examined and condemned for their sins; *then, then* their eyes will be opened, and they will clearly see their mistake of happiness; then they

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they will perceive and be fully perſwaded of the fulneſs of joy and unſpeakable pleaſures at the right hand of God, the leaſt taſt of which would raviſh their hearts ten thouſand times more than all the full draughts, which they have taken in the ſweeteſt of all their ſinful delights: I ſay, they ſhall ſee this happineſs, and that which will vex them to the heart will be, that they ſhall only ſee it, not enjoy the leaſt ſhare in it. O what high apprehenſions will they then have of the glory of heaven; they will ſee the Crown which will be put upon the head of the righteous, which will have more worth then in their eſteem, than all the Crowns and Scepters of the greateſt Kings upon the earth; then they will be clearly convinced that the choiceſt treaſures were in Heaven, and the ſweeteſt delights were to come, and the thoughts of miſſing this Crown and glory, ſuch treaſures and ſweetneſs, will tear their very hearts: they muſt go away from heaven and happineſs.

2. *In going away they ſhall remember the capacity which they had once of obtaining this happineſs*; if they had been bruits indeed, and had capacity for a ſenſitive life only; and grace and glory had been removed ſo far beyond their reach, that it had been impoſſible for them to attain it, it would not much trouble them to loſe it, whatever other miſeries they ſhould endure; but they were capable of the beginnings of Heaven in the life of grace, and the compleating of their happineſs in glory; they will remember that they had ſouls endued with reaſon, and hereby advanced to a higher capacity than beaſts; that they had minds capable of Divine Contemplation, and hearts capable of divine affection; that they had wills which might have choſen God for their portion, and Heaven for their heritance; that they

they had desires, and loves, and hopes, and joyes, which if they had wrought God-ward, and Christ-ward, as they did toward the creature, if they had wrought upward, and heaven-ward, as they did downward and towards the earth, and earthly things, they might have been happy for ever; they will see that others, who had the same natures as they had, and were guilty at first of as great sins as they had committed, yet repented and turned, believed and reformed, were changed and saved; and with unexpressible vexation they will think that thus it might have been with them, if they had not been fools, if they had seriously endeavoured to fill up the capacity which God hath given them.

3. *In going away they will remember the proffers which they had of this happiness*; that they lived in places where the light did shine, and the Gospel did sound, and Christ was preached and tendered with all the benefits of his purchase; they will remember how often they were called to repent, how earnestly they were entreated to be reconciled; they will remember the discoveries which were made to them of future glory, and the invitations which they had to come unto Christ that they might have pardon and life, and partake of the inheritance of the Saints in light, all which was little regarded by them; they will remember how long, and how loud Christ knocked at the door of their hearts for entertainment; that he knocked by such a Sermon, such a motion of the Spirit, by such a judgement, such an affliction, such a deliverance; and yet that they barred the door, deafned the ear; and if they did not fully resolve to keep him out, yet they put him off with such tedious delayes, until on a sudden death knocked at their door and broke it open, and drag'd them away to Hell before they had given entertain-

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ment unto Jeſus Chriſt, and had provided an eternal habitation for their ſouls; they will then remember the opportunities and ſeaſons of grace which once they enjoyed; that once they had a day, a day of grace, and that with ſome of them it was a long Summers day; and that they had calls at the firſt hour, and the third hour, and the ninth hour, and at the eleventh hour; and that all the day long God ſtretched forth his hand unto them, but they did not know the day of their viſitation; they were more fooliſh than the Crane and the Stork, and the Swallow, they did not underſtand their appointed time, they did not mind the things which belonged to their peace, until they were hid from their eyes; they ſlept in the harveſt, they loitered away, and ſinned away their time, and waſted their day, in which they ſhould have made proviſion for their ſouls: O how will they be then ready to tear themſelves in pieces, that they ſhould neglect ſo great ſalvation, in the day when ſalvation was attainable? yea, that they ſhould refuſe the proffers of grace, and pardon and peace, and life and happineſs, which in that day were ſo frequently and earneſtly made unto them: then they will wiſh that they had opened their ear and heart, that they had regarded and accepted ſuch gracious proffers, whatever they had neglected or parted withall: then they will wiſh they had imbraced and improved the opportunities which once they had for prayer, and hearing, and attendance upon Gods Ordinances, that they had been in the Church, when they were in the Alehouſe; that they had aſſociated themſelves with Gods people, when they frequented the company of the leud and ungodly; that they had been upon their knees with grief confeſſing ſin, when they took ſo much delight in the commiſſion of it; that they had

taken time from their ſports to make their peace with God; that they had worſhipped God in their Cloſets, and worſhipped God in their Families, and laid up for themſelves treaſures in heaven; and horrible will their vexation be that they did not ſo.

4. *In going away, they will remember for what it was that they refuſed this happineſs*; that it was only for the ſatisfaction of ſome fooliſh and unprofitable luſts. If two Kingdoms of equal worth and glory were propoſed to a Mans choice, it would not trouble him that he had refuſed the one, to obtain the other; but if a Man were to chuſe whether he would be a King or a ſlave; if he ſhould refuſe the former, and chuſe the later, when he came to feel the miſery of his bondage, this would trouble him more than the bondage, that he might have avoided it, that he hath choſen this thraldome, and parted with a Kingdome for it. they will then perceive that they have choſen to be ſlaves unto ſin, and Satan, rather than to be Heires unto the Kingdome of Glory; I know that though now they are ſlaves, and ſerve divers luſts, and though their bondage is a thouſand fold worſe, than if they were Vaſſels to the cruelleſt Tirant upon Earth; yet they are not ſenſible, neither are they weary of their bondage; becauſe their wills are in thraldome, and their affections are captivated; and though heirdome to the glory of Heaven, be the choiceſt privilledge upon Earth, and moſt deſirable; yet they do not deſire it, but prefer their ſlavery before it; because they are blind, unbelieving, beſotted ſinners and judge of things according to ſenſe; yet on the day of Chriſts appearance, all things will appear with a new face, and they will look upon things with a new eye; they will then perceive that they were ſlaves all their dayes; and that there was no ſuch drudgery as that which they were employed in; and

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that there was no ſuch glory and happineſs, as that which they refuſed, and fooliſhly caſt away; then it will ſting them indeed to remember that they have choſen rather to do the work of the Devil, and yield obedience to the baſeſt luſts, for which they muſt now be repayed with the wages of death and eternal miſery, than to do the work of the Lord, who would have rewarded them with eternal life, and a Crown of glory and immortality. Then they will ſay, *What profit have we got by thoſe things, whereof we are now aſhamed! What fruit doth all our labour and toil in the World now yield unto us? What are we the better for our riches and great eſtate on Earth, for our honour, and high eſteem amongſt men, for our luſcious pleaſures and delights, (now vaniſhed and gone) which we bought at ſo dear a rate, as the loſs of our precious and immortal ſouls, and the forfeiture of an Inheritance in the kingdome of Heaven?* Then they will cry out, *O bewitching World! O deluding Devil! O deceitful hearts and luſts! O what fool's and mad-men have we been, that we ſhould trample Jewels under our feet like Swine, and inſtead of them, put droſs and dung into our Cabinet! that we ſhould ſo greedily drink the ſweet poiſon of ſin to the bane and ruine of our ſouls; and refuſe to taſte of the Cup of ſalvation, which all our dayes was held forth unto us!* Then they will cry out of their voluptuouſneſs, their covetouſneſs, their pride and haughtineſs, and the like luſts, which have kept Chriſt out of their hearts, and kept them out of the Kingdome of Heaven.

5. *In going away, ſome of them ſhall remember how neerly they miſſed of this happineſs*; that they were almoſt perſwaded to be Chriſtians, in deed as well as in name, and to accept of Chriſt upon his own terms; that they were not far from the Kindome of Heaven; that they were come even within ſight of the Heavenly *Canaan*, and yet died in the Wilderneſs; that

they were come even to the Gate of the new *Jerusalem*, but finding it too strait for them, and the luggish of their sins together, there they stuck and could not enter in; that they climbed up a great way of the Hill to *Zion*, but did not reach the top, and tumbling down, their fall was the greater; they will remember the means of grace which they enjoyed; the Ordinances which they sate under, and the treaties which the Lord did make with them by his Word and Spirit, about their life and salvation, and the carriage of their hearts towards the Lord in those treaties; some of them will remember what convictions the Lord wrought in them of sin, and what tremblings of Conscience, for fear of Hell and wrath to come; and if they had followed that preparative work, they might have quickly been acquainted with Christ, and escaped the misery which they feared; but they stifled convictions, and shook off their troubles, they shut their eyes against the light, and stilled the noise of their Consciences, and calmed their spirits with the delights and pleasures of the world, and so grew more hardned in sin than before, and gave such repulses to the spirit, that the spirit quite departed from them. Others will remember that they were perswaded to ascend some steps higher, under the Ministry of the Word: when they were reproved for such and such gross sins, which they lived in the practise of, that they could have no ease in their consciences, until they had broken off that wicked course; that they left off their drunkenness and their swearing, their uncleanness, and unrighteous dealing, and were in a great measure reformed in their lives, but there were some lusts in their hearts which they hugged secretly, and delighted in, and could not be perswaded to leave, which were their undoing: pride, revenge,

revenge, uncharitableneſs, covetouſneſs, or the like remained in their reigning power, which were inconſiſtent with the power of godlineſs: others will remember what profeſſion they made, and that they went with ſome kind of gladneſs in the company of Gods people, unto his Houſe and Ordinances, and heard the Word, and received ſome impreſſions thereof; yea obtained ſome kind of graces under its influence; that they had a kind of righteouſneſs, repentance, faith, deſires, love, joy, hope; that they had ſome taſts of the heavenly gift, and the powers of the World to come, and thought themſelves as fair for heaven as the beſt, and whoever miſſed, that they ſhould not miſs of glory: but O the confuſion and vexation which will be upon the ſpirits of theſe perſons when the Lord Jeſus ſhall diſown them, and ſhut them out of his Kingdome! O what tearings of heart will they have, when they perceive that they were miſtaken, and find themſelves diſappointed of the happineſs which they had ſuch hopes of, and confident expectations to obtain! when they find that their ſilver was but droſs, and their graces were counterfeit, and not of the right ſtamp, that they had not the Image and ſuperſcription of Chriſt upon them! when they remember that they had a righteouſneſs, but it was like the morning Cloud, which the wind of affliction or temptation had driven away; that they had ſome repentance, but it was legal, not Evangelical; that the tears they had ſometimes ſhed for ſin, were like the early dew, which the bright Sun of proſperity did quickly dry up; that they had a faith, but it was a temporary faith, which wanted deep rooting in the heart; and whatever flouriſhing fruit it quickly ſent forth, yet the hot Sun of perſecution did wither it, that it came to nothing when they were put

upon the Tryal; that they had desires after Christ, and the favour of God and spiritual things; but they were but faint velleities, they were like the untimely birth of a woman, which never came to any perfection; that they had love to God in shew, or it may be at some time a passionate glow of heart under an Ordinance, which was not enkindled by a spark falling down from Heaven upon them, blown up by the Spirit of God; but a false or more inferiour Fire, which arose from a sympathy with Ministers, or other Christians in the more inferiour workings and expressions of their love, which in the sincere arose from the right principle; that they had some kind of hope, but it was like a Spiders web, broken quickly to pieces, or swept down by the Beesom of destruction with them into Hell; that they had some joyes, but they were flashy and ungrounded; some tasts arising from misapprehensions of Gospel-priviledges, and misapplication of Gospel-promises, all which did quickly vanish and come to nothing: They will find, if not before, be sure at that day that they were mistaken, and have lost all their pains and labour, for want of a thorow work of grace; for want of soundness at the root; for want of hearty sorrow, deep humiliation, good-grounded, and deep-rooted faith, supream love, well-bottom'd hope, universal reformation and mortification of the deeds of the body; that none of their actions were accepted by the heart-searching God for want of a right principle and end; now when these Persons are sentenced to hell, and are going away from Christ and the glory which once they had hopes of, and were so near unto, and had they gone but a step or two further, they might have attained. O with what unconceivable grief and cuttings of heart will it be? they will remember then

then that they did seek to enter in at the strait Gate, and they will wish with all their hearts that they had striven, that they had taken more pains, that they might not have missed and fallen short of salvation: possibly then with unutterable anguish they may say, *There is a glorious Inheritance in Heaven, which we are now departing from, we often prayed for it when we were upon the earth; and if we had been sincere and fervent, if we had resolved to take the place by storm, and would not have been denied, we might have got it; we have read of it in the Word, and heard of it in Sermons, and it hath been proffered to us freely; and if we had renounced the world, and forsaken sin, and chosen it for our portion, we might have had it; we parted with some sins, if we had left all, it should have been ours; once we had some hopes of it, when we had some tast of it, and had done some things to obtain it; and if we had gone a little further, we might have indeed obtained it; if we had taken pains with our hearts before God to get them raised to things above; if we had denied our selves, and mortified our members upon the earth; if we had cast away all our transgressions, and cast away our own righteousness, and rowled our selves wholly upon Jesus Christ, and acted faith upon him and the promises of this Kingdome, and walked in the narrow way which we seemed to walk in, we might now have been made possessors hereof, and shined amongst yonder glorious Saints, some of whom were our companions, and hoped for our company, and wonder to see us separated from them; But alas! we were slothful and careless; we were unwatchful and idle; our pains was more to appear religious, than be religious; we had some lusts which lay nearer our heart than Jesus Christ; we did some things with seeming vigour, but carnal motives were the chief incentives to our duties; and however lifeless, faithless, and empty of true grace they were, yet we trusted in them, and made*

them our Saviour, and never were brought clear off from our own bottom, unto a cloſure with Jeſus Chriſt, and we have fool'd away our ſalvation, and made our ſelves unworthy of eternal life. Deſervedly, deſervedly *do we loſe this crown; for our folly! O that we had been ſincere, and thorough Chriſtians!*

6. *In going away it will ſting the wicked to think that now this happineſs of Heaven is irrecoverable.* Once they might have obtained it, and that upon eaſie tearmes; yea after ſome refuſals of it they had freſh proffers and invitations; the door of mercy, and gate of ſalvation and glory ſtood open a long time; but now the door is lockt upon them, and will never be opened more; they muſt go away without any hopes of ever entering into the new *Jeruſalem*, or obtaining the leaſt degree of the happineſs of the Saints; they muſt bid adieu unto joy and comfort for ever. Theſe conſiderations will ſting Goſpel-ſinners in their going away.

Thus concerning the firſt particular in the execution of the ſentence on the wicked, they ſhall go away.

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2. They ſhall go into puniſhment and here I ſhall ſpeak,

1. *Of the puniſhment which they ſhall go into.*

2. *Of their entring into this puniſhment,*

1. *Concerning the puniſhment which the wicked ſhall go into.* Take two or three places of Scripture which ſet forth this puniſhment, *Matth.* 25. 41. *Depart ye curſed into everlaſting Fire, Mark* 9. 43, 44. *Then to go into Hell, where their worm dyeth not, and the Fire is not quenched. Rev.* 14. 10, 11. *They ſhall drink of the Wine of the wrath of God, which ſhall be poured out, without mixture, into the Cup of his indignation, and be tormented with Fire and Brimſtone, and the ſmoke of their torment aſcendeth*

aſcendeth up for ever and ever. The puniſhment then will be Gods wrath, which the damned ſhall drink of, ſo as to feel the immediate impreſſions thereof upon their ſouls; and Fire and brimſtone kindled by the breath of God, the impreſſion whereof they ſhall feel upon their bodies; but what tongue can expreſs the puniſhment of the wicked in Hell? if ſome expreſſions in Scripture concerning it be metaphorical, ſurely they fall ſhort of what the real puniſhment will be; the drops and ſprinklings of Gods wrath here are but ſmall in compariſon with the Ocean, which the wicked ſhall be caſt into: the top of the Cup hath nothing of the bitterneſs which they will find in the dregs: never was there ſuch a Fire on Earth, as the Fire of Hell; never was there ſuch a pain endured by thoſe which have undergone the more exquiſite torments; as the pains and torments wich ſhall be inflicted hereafter upon the damned. Yet, though we are not able here to conceive how dreadful this puniſhment will be, we may conceive it to be unexpreſſibly more dreadful than any puniſhment on Earth; if we conſider,

1. *The Inflicter of it.*
2. *The ſubject of it.*
3. *The properties of it.*

1. *Concerning the Inflicter of the puniſhment which the wicked ſhall go into,* and that will be the moſt holy, juſt, powerful, and ſin-revenging God; the wicked will then fall into his hands immediately, and *O how fearful a thing will it be to fall into the hand of the living God! Heb.* 10. 31. Wicked men now have no fear of God before their eyes; though their ſins and affronts to God be great; and his anger and diſpleaſure againſt them be great; yet becauſe his goodneſs and patience towards them is alſo great; becauſe he keeps ſilence, and doth not ſpeedily execute his vengeance

ance upon them; therefore they are ſecure, and inſenſible of his diſpleaſure; and have ſlighter thoughts, and leſſer fear of him, than of weak dying worms like themſelves: but when their eyes ſhall be opened, at the laſt day, and a diſcovery of God ſhall be made unto them in his infinite Majeſty, and greatneſs, and power, and holineſs, and fiery indignation againſt them: O how fearful then will it be to fall into his hands! It will be very ſweet to fall into the arms of his Love; but very dreadful to fall into the hands of his diſpleaſure; when God doth execute his vengeance himſelf, he will do it very terribly, eſpecially if we conſider.

1. That he will glorifie his infinite *wiſdom* in the puniſhment of the damned, which will contrive ſuch tortures for them, that if all the men in the world ſhould joyn their wits together, and take to their help all the Devils in hell, they could not invent the like; dreadful ingredients will his wiſdom find out to put into the cup, which he will put into the hand of the wicked to drink.

2. That he will glorifie his infinite *power*, he will make bare his arm, and ſmite with an infinite force; the blow of a child will take little impreſſion, but if a *Goliah* ſmite with a *Goliah's* ſword, he will ſmite to the ground; the weightier the hand, the heavier the ſtroke; there is more difference between the power of God and the ſtrongeſt creatures, than between the ſtrongeſt creature and the weakeſt child; It would be dreadful to be delivered up to the power of ſome ſtrong fierce and cruel creatures: what will it be to be delivered up to the power of the omnipotent and moſt furious God. God will glorifie the power of his anger in the deſtruction of the wicked, *Rom.* 9. 21. *What, if God willing to ſhew his wrath, and to make his power known, &c.* God will

ſhew

ſhew what his power can do in the puniſhing of the wicked; his laſt work of power in puniſhing, will be as glorious as his firſt work of power in creating; and he will glorifie the power of his anger in hell, as he will glorifie his goodneſs and love in heaven; in heaven he will open the treaſures of his love, and in hell he will open the treaſures of his wrath. God will inflict the puniſhment.

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2. *Concerning the ſubject of the puniſhment* which the wicked ſhall go into, and that will be both ſoul and body.

1. The *ſouls* of the wicked will be puniſhed, not only with the loſs of the glorious and comfortable preſence of God, and the happineſs of heaven; but alſo I conceive that they will be filled with anguiſh through the impreſſions of Gods wrath upon them; they will be filled up to the brim with the fierce wrath of God, the Arrows of the Almighty will be ſhot up to the head in them, and pierce them thorow and thorow; we read *Rom.* 2. 8, 9. *Of indignation and wrath, tribulation, and anguiſh, which at the day of wrath ſhall be upon every ſoul that doth evil.* The impreſſions of Gods indignation and wrath on the ſoul will effect tribulation and anguiſh: ſuch wounds they will have in their ſpirits, as will be unſupportable, ſuch tribulations as will be horrible, ſuch anguiſh as is inconceivable, when the hand of the Lord is upon them, when they ſee the frowns of his brow; when he ſtrikes them with the blow of his anger. Chriſt taſted the bitterneſs of Gods wrath in his ſoul, for the ſins of others, which cauſed his bloody ſweat in the garden, and ſuch roarings upon the croſs: O how bitter will the wrath of God be to the wicked, when their ſouls taſte of it for their own ſins; It will be Gods wrathful preſence, which the ſouls of the damned will feel

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the impressions of, which will make Hell to be Hell as it will be the glorious and comfortable presence of God, which the souls of the righteous will feel the impressions of, which will make Heaven to be Heaven.

2. The *bodies* of the wicked shall be punished they have been sharers in sin, and they must share in torment; they must lie in the *Lake of fire and brimstone, Rev.* 21. 8. the torment of the bodies of the wicked will be dreadful; besides the impression which the anguish of soul will make upon them, they will have their own proper torment, through the sense of the fire which will be kindled about them and burn more horribly than *Londons* fire did, when it had got into the heart of the City; their torment will be greater than if scalding lead were poured into their bowels; than if they were torn in pieces with wild horses; than if their breasts were ript up and their heart were pluckt out with burning pincers; it will be worse than if they were cast into a caldron of boiling pitch or lead; or put into *Phalaris* Bull, or *Nebuchadnezzars* fiery Furnace: the torture of the damned's bodies will be far beyond the sharpest pain now incident to humane nature by racking diseases, or have been inflicted upon any of the children of men by the most cruel tyrant; for the bodies of the wicked when raised again; will be strengthned unto a greater capacity for punishment when they will be made incorruptible and immortal, and punishment will be the end of their resurrection; but more of this punishment under the properties.

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3. *Concerning the properties of the punishment* which the wicked shall go into.

1. It will be *universal*, it will not onely be in

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ſoul and body; but alſo in every part of both: in every faculty of the ſoul, in every member of the body: O the black thoughts! the diſmal apprehenſions! the griſly fancies! the heavy griefs! the ſinking fears! the dreadful terrors! the helliſh gripes! the utter deſpair! the horrible anguiſh, and confuſion, which the ſoul will have, when the wrath of God ſhall be poured in upon it like water! the wicked will not only be in *hell*, but they will have a *hell* in themſelves; in their conſciences, they will have a never dying worm, which will gnaw and tear them; they will have a ſtorm in their ſpirits raiſed by the wind of Gods wrath, which will blow moſt fiercely upon them; every faculty of the ſoul will be afflicted according to its capacity: and every member of the bodies of the wicked will be tormented. O how will their eyes glare! their tongues roar! their hands and feet fry! their fleſh roſt? no part will be free from the devouring flames of this horrible burning Fire, There are many diſeaſes which the body is expoſed unto in this world, but very ſeldome do they meet together in the ſame ſubject; if the head ake, the members may be free; if the foot be pained, the hand may be at eaſe, and ready to contribute ſome relief unto the pained part; and if the body be ſick, the ſoul may give ſome conſolatory arguments to alleviate the irkſomeneſs of the diſeaſe; but in hell the puniſhment of the wicked will be univerſal, it will be in every member of the body, and every faculty of the ſoul.

2. The puniſhment of hell will be *extream*; the ſouls of the wicked will be filled with anguiſh, as full as they can hold; their capacity will be larger, and they will be filled up to the height of their capacity; and their bodies alſo will have the moſt exquiſite pain, as it is poſſible for them to endure; their

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ſenſe of pain will be quicker, and their ſtrength to endure pain greater; and their pain will be in the uttermoſt extremity: ſome pains of the body here are not very acute; and ſome troubles of mind may well enough be born; but any diſeaſe in extremity is very irkſome; the pain of the head, or the tooth in extremity, the gout, ſtone, chollick in extremity, eſpecially the troubles of the mind in extremity, will make a man weary of his life; but to have every part afflicted in extremity, and the uttermoſt extremity, and that beyond our now capacity or conception, this will be very dreadful.

3. The puniſhment of the wicked will be *continual*, without any intermiſſion or alleviation; the wicked will have *no reſt day nor night*, *Rev.* 14. 11. there will be nothing but *weeping and wailing and gnaſhing of teeth*, *Matth.* 22. 13. The moſt painful diſeaſes here have their fits, which do not continue long; the diſeaſed find after their fits, ſome eaſe and aſſwagement; they have intermiſſions ſometimes; ſome *lucida intervalla*, lightſome intervals; but the wicked in hell will have no eaſe or aſſwagement; no lightſome intervals of their grief and pains; there will be no mixture of comfortable ingredients in the cup of God's wrath, which the damned muſt drink of; there will be but one fit in their diſeaſe, and this fit will alwaies be at the height; they will not have the leaſt drop of water to cool ſo much as the tip of the tongue, which ſhall be tormented in flames; their grief will not have any allay, they will not have one comfortable thought, no eye to pity them, none to bring any relief unto them: O how bitter will their ſins be to them; here they are but bitter ſweets, then they will be nothing but bitterneſs, and gall, and worm-wood, unto them; Their puniſhment will be continual.

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4. The punishment of the wicked will be *remedileſs*; there will be no eſcaping or flying from the wrath of God; now ſinners may flee from the wrath which is to come; but when it is once come, and hath got hold on them; it will hold them down, ſo that they ſhall never get looſe from it: now they may agree with their adverſary upon the way; they may make their peace with God in this world; there is no ſin for which they may not obtain a pardon, but the unpardonable ſin againſt the Holy Ghoſt, which carries men away from God; but hereafter in hell there will be no more ſacrifice for ſin; the Saviour of mankind will be their judge, and paſs an irreverſible ſentence of condemnation upon them; it is poſſible now for the wicked to be delivered *from* this puniſhment, but it will be impoſſible then to be delivered *out of it*; their puniſhment will be remedileſs.

5. The puniſhment of the wicked will be *eternal*, hell fire will be *unquenchable*, *Mark* 9. 43. *everlaſting*, *Matth.* 25. 41. *the ſmoak of the torment will aſcend up for ever and ever*, *Rev.* 14. 11. This eternity of puniſhment will be a fearful aggravation of it; If you ſaw a malefactor torn to pieces with wilde horſes, or thrown into a fiery furnace, and there burned to aſhes; you would ſay that either of theſe were dreadful puniſhments, though the pain poſſibly might not endure a quarter of an hour, for death concludes all bodily pains here: what then will it be to endure the torments of hell for ever? a ſmall pain, if it ſhould laſt long, would be very irkſome; much more ſome racking pains by the ſtone, ſtrangury, gout, chollick, and the like, if they ſhould continue for a year, or a moneth together, how miſerable would they make the life to be? yea, if a man ſhould hold but one of his fingers in the fire but

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for a day; it would afflict him more, than all outward comforts could delight him; the torments of Hell will not be in one part only; but in every part; not in a weaker degree, but in the greatest extremity; not for a day, or a moneth, or a year, but for ever; the wicked will be alwayes dying, never dead; the pangs of death will be ever upon them, and yet they shall never give up the Ghost, if they could die they would think themselves happy; they will alwayes be roaring, and never breath out their last; alwayes sinking, and never come to the bottom; alwayes burning in those flames, and never consumed; the eternity of Hell, will be the Hell of Hell. When our Saviour endured equivalent punishment to this of Hell, for his people, it had not this circumstance of Eternity in it, there not being that need, because of the excellency of his person; so that though the pains of Hell gat hold on him, yet they could not keep him in hold, but he brake thorow them, and triumphed over them, and could say in the conclusion; *It is finished*: but the damned will not be able to break thorow their punishment, they will be compassed about with it, and hedged in, and shut down, and never be able to lift up the head; never shall they say of this punishment, *It is finished*, for their pains will alwayes be as it were beginning; when they have spent the time of as many years in Hell as there are Stars in the Firmament, Sands on the Sea shore, and Moats in the Sun, their torment will be as it were beginning, and no nearer a conclusion, than the first day they were cast into that place. Who can express this Eternity? when we lanch forth our thoughts in the consideration thereof, we lose them quickly, it being such a deep which cannot be fathomed, such a vast Ocean which cannot be measured;

red; yet a little to extend your thoughts in the conſideration of the Eternity of the wickeds puniſhment. I ſhall by one or two ſuppoſitions illuſtrate ſomething of the vaſtneſs hereof.

Suppoſe that this Globe of Earth on which we tread were hollow, and that it were filled with great Folio Books, as full as it could hold; and moreover there were Books heaped up upon it to fill the whole circumference of the air round about it; yea that the whole ſpace of place to the uttermoſt verge of the Empyrean Heavens were filled with Books, and all this vaſt number of Books were filled with figures in the higheſt degree of multiplication; O what a number of Books would there be in the whole ſpace of place? what a number of figures in theſe Books? and what a vaſt number would there be deciphered by theſe figures? A bit of paper half as broad as an half penny will hold the figure of the number of as many years as have been ſince the creation of the World; what then would a whole leaf of a great Folio hold? what would a whole Folio hold? what then would a room full of Folio's hold? but what would the whole world full of Folio's hold? Now if at the end of time, when the wicked go to Hell, God ſhould fill the whole ſpace of the world with Folio's full of figures of numbers, and tell the wicked that every thouſand year one of theſe numbers ſhould be ſubſtracted, and promiſe them when all the numbers were ſubſtracted out of all theſe Books, they ſhould have a releaſe out of their torments; they would have a ſmall ſpark of hope, that after the ſubſtraction of ſo many millions, millions, millions of innumerable numbers, in the revolution of ſo many millions, millions, millions of innumerable years, yet at laſt there would be an end; there would be time then ſet and a wearing

towards an end; yet if we could cast our thoughts so far in a supposition, that all this number of years, wherein all this number of figures were substracted by one in a thousand years were past and gone; yea wherein they were all substracted; as many thousand times as the number of the figures in all those Books would amount unto; yet even then the punishment of the damned would be as far from ending, as at the very first beginning of them.

Yea suppose further, that there were as many Worlds as the number in the Books before supposed would arise unto, and these Worlds should continue as many years as by this account there would be Worlds, and all these Worlds were filled with Angels and Men; and all these Angels and Men should be imployed in nothing else from the beginning of these Worlds unto the end of them, but in conceiving numbers of years unto the uttermost conception which they could have of numbers what a-to-us-inconceivable number of years would there be conceived by so many Angels and Men, in so many years, in so many Worlds? yet if all this vast number of years were joyned to the end of the time wherein all the numbers in the figures of so many before-mentioned Books, were substracted by one in a thousand years; and these multiplied as many thousand times as numbers were conceived such a vast number of years would reach a great way, but they would not be so much as a hair breadth in the measure of Eternity; and if we should suppose the space of all these years too, to be spent by the damned in torments, even then their torments would be as far from a conclusion, as they were upon their first entrance into Hell. *O Eternity! Eternity! Eternity! how vast is Eternity! how infinite and immeasurable!* how horrible will the

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thoughts of Eternity be unto the damned! to be punished so extremely, and that without any intermission, or hopes of a conclusion! to fall into such a horrible Pit, and fiery Lake, and there burn for ever without any possibility of ever getting forth! O dreadful! O blind-World! O sottish sinners! that take no more care now to avoid, and get deliverance from such a punishment as this, which they are exposed unto, and will be the certain consequent of sin without repentance.

Thus concerning the punishment which the wicked shall go into.

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2. *Concerning their entrance into this punishment:* When the whole crew of wicked and ungodly persons, together with the whole Flock of Devils are departed from the presence of Christ, and the glorious Saints, and Heaven is now upon their backs, and Hell before their face, and they are now come to the very mouth of the bottomless Pit, unto the Doors and great Gates of Hell, and now they are opened before them, and unto them, and for them; and they see the black smoke ascending up from thence, and smell a horrible stink from the sulphurious Fire, which they must be thrown into; and when they behold the horrible flakes of Fire flashing forth from the Furnace of Hell, ten thousand times more dreadfully than those which were seen to arise from *London* on the Munday night, and now begin to feel the heat, and see others tumbling in before them, and they following of them; and when they begin first to put their hands and their feet into the Fire; and now they are in and covered with flames, and begin to boil and fry, and when they perceive the Gates of Hell to be shut upon them, and great stones rowled before them which

can never be removed, and great Bars put upon them which can never be broken, and they are out of all hopes of ever breaking Prison, and getting forth; O how will they screek, and roar, and cry out in the anguish of their souls, and torture of their bodies, *Woe, woe be unto us miserable sinners! and is this the Hell which Ministers warned us to flie from? and yet would we needs run our selves into such flames? Is this the wages of our sin? hath our drunkenness, and swearing, and whoring, and lying, and unrighteous dealing, such a dreadful consequent as this? Is this the company we must take up our eternal abode withall? and this the place of our eternal habitation? must we then dwell in this devouring Fire, and inhabit these everlasting burnings? O miserable! miserable! forlorn wretches we! would God we had never been born! O that we had been Dogs or Swine! O that we had been Serpents or Toads! O that we had been the meanest Worms, or Stones, or any thing without Soul who are now annihilated! O that we had been nothing, or might be turned to nothing! O that we could recall our time! how would we improve it. O that it were with us, as once it was, when our being and abode was upon the Earth, when the day of grace did shine upon us, and the means of grace were afforded to us! how would we pray, and hear, and watch, and strive, and live! how would we forsake sin, accept of Christ, and deliver up our selves unto universal obedience! But alas time is fled! the day is spent! the door is shut! we are bound up in Chains, which cannot be loosened! we are now in torments, which cannot be remedied; and are extream, and will never be ended! O the pains of my eyes! would I had none! O the pains of my tongue! would it were out, and I were dumb! O the torture of my hands and feet! would they were off, and my whole body were consumed! O I am sick! I am sick! and here is no Physitian! I am sad! I am sore troubled! and here is none to pitty me! my head doth burn! my heart doth*

doth ake! O the terrours which I feel! O the gripes and tearings of the never dying worm within me!

But who can conceive what the thoughts and complaints of the damned will be at their first entrance into the punishment of Hell? Thus concerning the execution of the sentence pronounced by Christ upon the wicked.

CHAP. X.

2. THE second thing is to speak of the execution of the sentence pronounced by Christ upon the righteous. *Matth.* 25. 46. *These shall go away into everlasting punishment*, There is the execution of the sentence on the wicked. *But the righteous into life eternal*, there is the execution of the sentence on the righteous. And hear I shall speak,

1. *Of the righteous going away.*
2. *Of the righteous going into life eternal.*

1. *Concerning the righteous going away*, The wicked shall go away, and the righteous shall go away too; the wicked shall go away from Christ and Saints, and the happiness of Heaven; and the righteous shall go away from Devils and wicked Persons, and the misery of Hell, which with some considerations will be unspeakably comfortable unto them.

1. *The righteous shall go away from Devils*; Christ doth here redeem them and deliver them from that tyrannical power which the Devil had over them before conversion, yet they are not wholly freed in this life from all his assaults and baits and snares; some of them are much buffeted and oppressed by by him most part, if not all their dayes; but at the last day they shall all go away from Satan; the Devil and all his Angels will be lockt up in the bot-

tomless Pit, and the righteous will never be molested with any of them any more, however the righteous sometimes are foiled by Satan here, and receive some wounds in their spiritual combat; yet then they will be victorious, and triumph over principalities and powers, and leave them bound in Chains behind them; they shall go away from Devils.

2. *The righteous shall go away from all the wicked Persons*; some of the wicked separated them from their company when they lived on Earth; now God will separate them from the company of all the wicked; they were hated by the wicked and troubled by them, and some of them suffered much under their reproaches and persecutions; then the wicked will cease from troubling them any more: their hearts were grieved with their oaths and filthy lewdness and ungodly conversation in the World; but now they shall go away from the wicked, no Devil, nor wicked Persons shall be admitted into their society, or have any room in the place whether they are going.

3. *The righteous shall go away, from that place and state of misery which the wicked shall go into*; they shall be delivered from the damnation, and punishment of Hell, and all fears of it for ever: and herein their joyes will be unconceivable, in that,

1. *They shall have deeper apprehensions of the punishment of Hell, than ever did here enter into their hearts to imagine*; they were told by the Word and Ministers what a dreadful punishment was preparing for the damned; and they did believe it, and fear it, and flee from it; but the one half was not told them; the Fire which they conceived, was but as it were a painted Fire in comparison with that which they will see the wicked cast into; the pains they fancied were

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ut fleabitings, in compariſon with thoſe which they will ſee the wicked undergo: they gueſſed ſomething at the wrath of God, by the little ſcortchings thereof in their firſt conviction of, and contrition for ſin; by the ſweetneſs of Gods ſmiles of love afterwards, they judged that his diſpleaſure and fury would be unſupportable; but their thoughts were mean, and ſhort of that fiery vengeance and dreadful wrath which then will break forth into a flame to conſume the ungodly: as the wicked will have high apprehenſions of the glory and happineſs of the righteous beyond whatever entred into their hearts to conceive here in this World, and it will be their unutterable grief to be deprived thereof, and ſhut out for ever from the Kingdome of Heaven, which the righteous with joy and triumph ſhall go into: ſo the righteous ſhall have deep apprehenſions of the ſufferings and miſery of the wicked, beyond whatever they did imagine here; and it will be no ſmall part of their joy that they are delivered from this miſery, and ſaved from the torments of Hell, into which they ſhall ſee the wicked go into, with ſuch dread and horrour. *Lazarus* will then ſee *Dives* tormented; the other Apoſtles will ſee *Judas* thruſt into Hell, and all the righteous will be Spectators of the vengeance which the Lord Jeſus will execute upon the ungodly World; and O how will they then adore Gods electing love? how will they value the blood of Chriſt, which was ſhed for the redemption of them? how will they bleſs God for pardoning mercy? how will they hugg the feet of their Saviour, who hath delivered them from this ſo dreadful wrath, and fearful torments which they will ſee inflicted then upon the damned? eſpecially,

2. *When they conſider in their going away, that they were by nature Children of wrath, even as others*; Eph.

2. 3. That they had as foul natures as the vileſt; that they had as leprous, poiſonous, odious hearts, until they vvere renevved and ſanctified, as thoſe vvhich they ſhall ſee condemned and tormented; that they were ſometimes fooliſh and diſobedient, ſerving divers luſts, and pleaſures, hateful and hating one another, until the kindneſs and free love of God vvas manifeſted in the regeneration and renovation of them by the holy Ghoſt. *Tit.* 3. 3, 4, 5. That they vvere dead in ſin vvith others, and vvalked according to the courſe of the World, according to the Prince of the power of the Air, who wrought in them, as in other Children of diſobedience, ſo that they were as forward as others to fulfill the deſires of the fleſh, and of the mind, and ran with others to the ſame exceſs of riot, until God, who is rich in mercy, for his great love wherewith he loved them, had quickned them and ſaved them by his grace, and hereby put a difference between them and the wicked, who went on to the end of the ſinful courſe in which ſometimes they were running with them in company, *Eph.* 2. 1, 2, 3, 4. *&c.* yea ſome of them will remember, how they out-ſtripped others in ſin, and were guilty of more groſs breaches of the Law than many millions of the wicked, whom they will ſee condemned; and that *they* ſhould eſcape, and be awakened to repent, and enabled to believe and reform; and that *they* ſhould obtain pardon and ſalvation thorow Chriſt, when others were paſſed by, and let alone to periſh under ſmaller ſins; this will fill them with aſtoniſhing admiration, and wondering joy: when they ſee ſome of their near Relations going to Hell, their Fathers, their Mothers, their Children, their Huſbands, their Wives, their Brethren, their Siſters, their intimate Friends and Companions; however they

they are grieved now to ſee them take ſuch courſes, and walk in the way to Hell, and they labour to pull them out of that way, and would fain perſwade them to walk with them in Heavens way; and are troubled to fore-think of the torment which they muſt endure, if they go on; yet hereafter relative tyes, and thoſe affections which now they have to Relations out of Chriſt, will ceaſe, and they will not have the leaſt trouble to ſee them ſentenced to hell, and thruſt into the Fiery Furnace; but rejoyce in the glory of God which will be manifeſted upon them in their deſtruction; and, O the joy that they will be filled withall to think that they were not paſſed by with the reſt of their relations; that they are not under the ſame deſerved condemnation with them; that God ſhould chuſe but one or two in many families, and they ſhould be in the number of the choſen ones; that when his choſen were comparatively ſo few, and the reprobates ſo many, that they ſhould be elected; when there was no motive in them to incline God to the choice of them, that he ſhould chuſe them freely; if he had not choſen them, if they were now to change places with ſome of their wicked Relations going to Hell, this would be dreadful; but that they are going from Hell, when their Relations are going into it, this will fill them with joy unſpeakable. Eſpecially,

3. *When they conſider in their going away, that they were ſometime ſo neer to Hell*; that whilſt they were in a ſtate of nature, and under the guilt of ſin, that ſome of them were neer to death; that they were brought to the ſides of the pit, to the doors of the grave, to the very brink of Hell, before they had repented, and accepted of Jeſus Chriſt; ſome of them will remember how neer they were to death.

when

when they were young; how neer they were to death by ſome caſualties; how neer by ſome diſeaſes; ſome of them will remember the great Plague in *London*, which ſwept away ſo many thouſands, how ill they were provided for death at the beginning thereof; how neerly they eſcaped the diſeaſe; and ſome which had the diſeaſe, how neerly they eſcaped death by it; and if they had died then, that they ſhould certainly have gone to hell: O how will they admire the Providence of God in keeping them alive, notwithſtanding the many dangers they were in of death, all the daies of their unregeneracy; and when they moreover conſider how they tryed Gods patience, and trampled upon it by their hainous provocations; how they abuſed his goodneſs, and turned his grace into wantonneſs; how they did haſten in the wayes of ſin towards hell, and were come even to the end of the line; that ſome of them were Drunkards, and Sabbath-breakers, and profane perſons, and ſwearers, and unclean perſons, and perſecutors of the people of God, and were arrived even to the heighth of wickedneſs, and wanted but a ſtep or two of falling into hell; and yet that the Lord ſhould meet with them, with a flaming ſword in the way of ſin, they were driving on ſo faſt and furiouſly in, and ſtop them, and turn them, and change them, and bring them home to himſelf; yea, when they had deafned their ears againſt many calls, and ſtifled many convictions, and often quenched the motions of his Spirit, and were ſo unwilling to leave their ſins, and to come out of the way of deſtruction, and were ſo deſperately bent upon their ruine, that yet he ſhould knock, and call again and again, and follow them ſtill by his Spirit; that he ſhould lay hold on them as the Angels did on *Lot*, and bring them out of

Sodom

Sodom, even by force, and over-power the contranitency of their ſtubborn wills, and break open the door of their hearts, and overturn the ſtrong holds of ſin and Satan, and ſet up the Throne of his Son within them; that he ſhould ſnatch them like firebrands out of the fire, and pluck them out of the ſnare of the Devil, that had almoſt dragg'd them into Hell: O how will they be aſtoniſhed to remember Gods infinite pitty and love, and the power of his rich grace that did work ſalvation for them? eſpecially when they perceive how dreadful the miſery is which they were haſtning unto? I have heard of a man who in the night galloped over a high bridge which was broken down all but a narrow plank, which Gods providence directed his horſs feet upon, which if they had ſlipt never ſo little on the one ſide or the other, horſe and man had fallen into the deep ſtream and been drowned, which the man did not know till the next morning; but then, viewing the place, and conſidering the danger he had ſo narrowly eſcaped, was ſtruck with ſuch aſtoniſhment at it, that he fell down dead in the place. When ſome of Gods people ſhall go away from Hell at the laſt day, and look behind them into the bottomleſs pit, and take a view of the ſtreams of fire and brimſtone, which are running in the burning Lake, and remember how they have galloped over thoſe ſtreams, when they were in the carreer of their ſins, and by how narrow a plank they paſſed over them, that if they had ſlipped but a little aſide, they had fallen into the Lake, from whence they could never have got out; when they ſhall remember how neer they were to Hell, and how narrowly they have eſcaped ſuch horrible torments, ſurely they will be ſtruck with ſuch admiration and joy which now they could not bear, but would over-whelm their ſpirits,

and

and bring immediate death upon them; but then their nature will be ſtrengthened to bear this joy, which might be enough to ſweeten an Eternity, if they had no other happineſs than the conſideration of the miſery from which they have been ſo wonderfully delivered. Thus concerning the going away of the righteous from the wicked, and the miſeries which they ſhall endure.

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2. Concerning their going into eternal life: and here I ſhall ſpeak.

1. *Of the eternal life they ſhall go into.*
2. *Of their going into eternal life.*

1. *Concerning the eternal life which the righteous ſhall go into.* Eternal life is taken in Scripture frequently for the life of grace; but chiefly, and ſo here, for the life of glory: by eternal life we are to underſtand the glory and happineſs which the righteous ſhall have in Heaven, of which happineſs in Heaven I ſhall ſpeak,

1. *Subjectively.*
2. *Objectively.*
3. *Formally.*

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1. *Subjectively.* The ſubject of the happineſs in Heaven, will be both the *bodies* and the *ſouls* of the righteous.

1. The *bodies* of the righteous will be ſubjects of the happineſs of Heaven.

1. They ſhall be moſt *glorious* bodies, 1 *Cor.* 15. 43. *They are ſown in diſhonour*, when they die; *they ſhall be raiſed in glory* at the Reſurrection; Some glory and Majeſty is put upon the bodies of men now, in compariſon with the bodies of inferiour creatures; but the bodies of the righteous ſhall then be made a thouſand-fold more glorious; there

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is not ſo great a difference between celeſtial bodies and terreſtrial bodies; betvveen the body of the glorious Sun, and the body of the meaneſt fly or vvorm, as then there will be between the bodies of the righteous on earth, and in heaven: they vvill be celeſtial bodies; they vvill *ſhine like Stars*, *Dan.* 12. 3. Yea, *like the Sun in the Kingdome of their father*, *Matth*, 13. 43. their bodies vvill be transformed, vvhereby their dirty hue vvill be changed, more than if all the ſtones in the ſtreet vvere turned into Diamonds, *Phil.* 3. 21. *Their vile bodies will be faſhioned like unto the glorious body of Chriſt*: Novv their bodies are vile, being ſo frail, eſpecially as they are the inſtruments of ſin; they are earthy as they bear the image of the *earthy Adam*; then they ſhall be glorious, becauſe they ſhall bear the Image of the *Heavenly Adam*: the bodies of ſome do novv ſhine vvith Gold and Pearls, and coſtly Apparrel vvhich are about them, and yet under all, their bodies remain vile bodies; but hereafter the bodies of the righteous ſhall ſhine vvith a marvellous brightneſs and glory through the qualities vvhich ſhall be in them, beyond vvhat the richeſt attire can give.

2. And by conſequence the bodies of the righteous ſhall be moſt *beautiful* bodies: they ſhall have a perfect beauty, beyond whatever eye did behold, in the faireſt women that ever lived upon the face of the earth.

Their bodies will have the moſt exact ſymetrie of parts; thoſe vvhich vvere miſ-ſhapen here, ſhall then be healed of that imperfection in their bodies; the crooked back ſhall then be made ſtraight; the members which now are wanting, ſhall be ſupplied, and the parts which now are diſſolved ſhall be put into the right place; and all joyned ſo exactly together; eſpecially the lineaments of the face ſhall have ſuch

a figure and composition, as shall render their feature most lovely, and graceful, beyond what the greatest observers, and admirers of beauty can conceive in their fancy.

Moreover, the bodies of the righteous shall have a most sweet mixture of colours; there will be no black skin, no swarthy complexion, no pale face, no wan look; their colour will be most lovely, without change or fading; there will be no wrinkles of old age, but they will be alwaies young, fresh, and blooming; if the composition of these elements, which are so dreggish, doth give forth in some such lovelinesse of colour, what will the more refined composition of the bodies of the righteous do, when the Lord will fashion their bodies after the pattern of his Sons body: and therefore I conceive further that the bodies of the righteous shall have a most comely stature, not dwarfish nor gigantick; but according to the measure of the stature of Christ: And lastly, to compleat their beauty, I doubt not but they will have most graceful gestures and sparkling motions in their countenances; they will have no grief to deaden their beauty, no anger or envy, or the like, to change and transform their visage; but love and joy vvill continually look out at their eyes, vvhich vvill marvelloully add to the lustre and svveetnesse of their beauty: they shall have most beautiful bodies.

3. The bodies of the righteous shall be most *strong*, that they may be sutable to their great soul, and fit for such vvorks as in heaven they must be employed in; vvere they vveak as novv they are, they vvould never endure such vvorks and motions, they vvould tire and faint, their spirits vvould quickly be spent; but in Heaven there vvill be no lassitude and vvearinesse; no fainting, or failure of spirits, all their

their motions, though never ſo great and continual, vvill be ſvveet and delightful; and therefore their bodies muſt be ſtrong that they may be ſutable hereunto: Moreover the glory of Heaven, vvhich they ſhall have in their eye vvould ſink a vveak body, and the raviſhing joyes and love, the tranſports of their ſouls in the viſions vvhich they ſhall have, vvould crack a vveak veſſel to pieces; they muſt be ſtrong to bear the glory of the place; and vvhen beſides they muſt endure unto all eternity; and all this vvithout reparation, by meat, or drink, or ſleep; I conceive that no bodies viſible to us are made ſo ſtrong, as the bodies of the righteous vvill be made at the laſt day.

4. Hence it follovvs, that their bodies vvill be moſt *healthful* bodies, they vvill be free from all pain, and diſeaſe, vvhich may in the leaſt vveaken them; the temperature of their bodies vvill be ſo exact, that there vvill be no fighting of contrary qualities vvithin them, no flovving of ill humours: In Heaven there vvill be no plague nor ague, nor feaver, nor gout, nor ſtone, nor ſtrangury, nor any diſtemper, no need of food to preſerve health, nor phyſick to recover it.

5. The bodies of the righteous vvill be *ſpiritual* bodies, 1 *Cor.* 15. 44. not abſolutely ſpiritual; for then they vvould ceaſe to be bodies; but comparatively, to vvhat they are novv, they vvill be ſpiritual, that is, I conceive they vvill be quick and nimble in their motions, like ſpirits; novv they are dull, and ſlovv, and heavy, and a clog to the ſpirit; I conceive that hereafter they ſhall be like Angels for quick and nimble motion; they may be ſo qualified, as in a moment to move many thouſand miles; vvhy may not they move ſo quick then, as vvell as the Sun and other Stars in the Firmament do ſo novv, vvhich

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are bodies of many thouſand times greater magnitude.

6. The bodies of the righteous will be *incorruptible and immortal*, 1 *Cor.* 15. 42. *It is ſown in corruption, it is raiſed in incorruption.* And v. 52, 53. *In a moment, in the twinkling of an eye, at the laſt trump, the dead ſhall be raiſed incorruptible; for this corruptible muſt put on incorruption, and this mortal muſt put on immortality.* And v. 54. *Then ſhall come to paſs the ſaying which is written, Death is ſwallowed up in victory.* Now death is unavoidable, and unto ſome is very terrible; death hath all the children of men in the chaſe, and ſhoots his arrows at the righteous, as well as the wicked; and though they be delivered from the *ſting* of death which is ſin, yet they are not delivered from the *ſtroke* of death; but however death play the tyrant here on the earth, and ſpare none, yet he will have no footing in Heaven; the bodies of the righteous when raiſed up again will be impaſſible and immortal; immortality will be ſwallowed up of life, and the life of the body, as well as of the ſoul will be everlaſting.

2. The ſouls of the righteous vvill be the ſubjects, and the chief ſubjects of the glory and happineſs of Heaven; if their bodies ſhall be glorious, their ſouls ſhall be much more glorious, as being their more excellent part, and capable of more glory than their bodies vvill be: We read *Rom.* 8. 18. Of the glory vvhich ſhall be revealed in us, that is, in the ſoul; and the Apoſtle tells us, that, *The ſufferings of this preſent time, are not worthy to be compared with this glory*; the greateſt ſufferings and calamities in this World have not that evil and miſery in the leaſt ſhadovv of compariſon, vvith the happineſs of the glory vvhich ſhall be put into the ſouls of the Saints; indeed the Apoſtle doth compare them,

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and ſee hovv he makes this future glory to out-ballance. 2 *Cor.* 4. 17. *Theſe light afflictions, which are but for a moment, do work for us a far more exceeding and eternal weight of glory.* The afflictions are light, but the glory vvill be vveighty; the afflictions are but for a moment, but the glory vvill be eternal; the vveight of glory vvill be exceeding, more exceeding, far more exceeding: here the Apoſtle layes one high expreſſion upon the back of another, and another upon that, like ſo many great Mountains upon the back one of another, and vvhen he hath got upon the top of the higheſt of them, yet he is too lovv to look into the glory of Heaven, and his expreſſions and apprehenſions fall ſhort of the glory vvhich ſhall be revealed in the ſoul, vvhen it ſhall be received into the nevv *Jeruſalem*, for it is yet to be revealed: and therefore as the Apoſtle *John* ſaith, 1 *Joh.* 3. 2. It doth not yet appear vvhat vve ſhall be, but vvhen Chriſt ſhall appear, vve ſhall be made like him, not only the body ſhall be made like his glorious body, but alſo the ſoul ſhall be made like his glorious ſoul, for vve ſhall ſee him as he is; as the eye doth receive the image of the object vvhich it looks upon, ſo the ſoul in its viſion of Chriſt ſhall receive the Image of Chriſt, and have a perfect ſimilitude and likeneſs unto him; the ſoul will be made moſt beautiful, the perfect lineaments of Chriſt will be drawn upon it: if grace makes the ſoul to ſhine here, how much more will glory, which is grace in the perfection of it, make the ſoul to ſhine in Heaven? and therefore grace is called glory, it is glory begun: 2 *Cor.* 3. 18. *We all with open face beholding, as in a Glaſs, the Glory of the Lord, are changed into the ſame Image, from glory to glory, as by the Spirit of the Lord.* The Vail, which was under the Law, is now taken away, and with open face we

behold the glory of the Lord, that is, I conceive the Lord Jesus Christ who is the glory of the Father, the brightness of the Fathers glory; which glory was more dark to our view under the Law, represented by the Cloud, which filled the Temple; but now there is more clear revelation of Christ without the Vail and Clouds of Types and Figures, whom we now see in the Glass of the Word and Ordinances, and hereby are changed into his Image, and receive from him impressions of grace, which is glory begun, through the operation of his spirit in his Ordinances upon us; yet still we see him in a Glass, and therefore there is a darkness, through this interposition; and the eye of our faith which looks thorow this Glass upon Christ is weak, and therefore our graces are imperfect, and our similitude to him is imperfect; but when the Glass shall be removed, and instead of the sight of faith, we shall have an immediate Vision, then our souls will be changed into a perfect conformity unto his Image, and it will not be from glory to glory, from one degree unto another, but glory will be arrived unto its heighth, and the souls of the righteous will be made perfectly glorious; their souls will then have perfection of holiness without the least remainders of sin, which in this World the most holy persons are not wholly free from.

1. Their *thoughts* shall be holy; no blasphemous thoughts shall then arise in their mind, no filthy thoughts, no envious and malicious thoughts, yea they shall not have the least vanity or impertinency in their thoughts, all their thoughts shall then be brought into perfect obedience unto Jesus Christ.

2. Their *understandings* shall be holy; there shall not be the least Cloud or mist of ignorance or error to darken and sully them, when they appear before the

the glorious Sun of righteouſneſs, the brightneſs which will iſſue forth from his face will diſpel all Clouds, and they will have a clear underſtanding of all things which will be needful for them to know, to make them happy; God will then unlock his Treaſures, open his Books, which now are ſealed, and open their underſtandings too, that they may conceive thoſe myſteries of his Word, and that manifold Wiſdom of God, which now doth exceed their comprehenſions.

3. Their *memories* ſhall be holy; they ſhall be ſtrengthened to retain and bring forth continually out of their treaſures whatever things, new or old, ſhall tend to feed them with love and joy; and elevate their ſouls in the praiſes of God.

4. Their wills ſhall be perfectly holy; there ſhall be a ſweet harmony between their wills and the Will of God, a perfect compliance with the ſweet Law which they ſhall be under, without the leaſt contranitency, or contradiction; they ſhall not have any evil motion, or inclination of will in Heaven.

5. Their *hearts and affections* ſhall be perfectly holy; the inner room of their hearts ſhall then be ſwept clean of all Cob-webs, there ſhall not the leaſt duſt of ſin remain; the roots of bitterneſs will be plucked up then, and the ſtains which now are upon them ſhall be waſhed off; all the diſorders and diſtempers in their affections ſhall be removed, yea ſome affections which now they have and are ſuitable to this eſtate of ſin and imperfection, ſhall be removed in their ſtate of glory, ſuch as grief, anger, fear, and the like; they ſhall have no bitterneſs upon their ſpirits, no ſorrow in their hearts, no ſinking and fainting of ſpirit, no diſcouragement and diſpondency, no terror or perplexity, no anguiſh

guish or anxiety; all these shall flee away like a Cloud, yea they shall have no hope in Heaven, nor desire as I conceive, because these affections suppose the chief good to be absent, and imply imperfection; but there they shall have a perfect enjoyment and rest of soul in the chief good, which is the next thing to be spoken of, namely the object of the Saints happiness in Heaven.

2. *Objectively.* The object of the happiness of the righteous in Heaven, or the chief good which will make them perfectly and compleatly happy, will be God, who is infinitely good in himself, and infinitely blessed in the enjoyment of himself, and in him will the happiness of the righteous consist; that which fills an Ocean, surely will fill a Bucket, or Nut-shell; God will be the happiness of the righteous for ever; it is but a thin and subordinate happiness which is to be found in the creature, it is but an imperfect happiness which is here to be found in God, because of our blindness, and sin, and incapacity; but in Heaven God will be a perfect happiness unto the Saints: It is said, 1 *Cor.* 15. 28. *That God shall be all in all.* God will be the whole happiness of the righteous, God in himself, God in his Son, God in the Angels, God in other Saints, God in themselves, God will be all in all, the only object of their happiness.

3. *Formally.* The happiness of the righteous in Heaven will consist in the union of the subject and object together, God will be united to their minds by *Vision*, and to their hearts by *Love*, from whence will spring unspeakable joy.

1. *The minds of the Saints will have a perfect Vision of God*, which will infinitely transcend all the

the viſions and ſweeteſt diſcoveries of God, which they have, or are capable of in this World; hereafter their capacity will be enlarged, their mindes will be elevated; here they ſee God *darkly*, there they ſhall ſee him *clearly*; here they ſee him *afar off*, there they ſhall ſee him *neerly*; here they ſee him *as he is repreſented*, there they ſhall ſee him *as he is*; here they ſee him *in a Glaſs*, there they ſhall ſee him *immediately*; here they ſee *aliquid de Deo*, there they ſhall ſee *Deum*; here they ſee his *foot-ſteps*, ſome *impreſſes* of God upon the Creatures, eſpecially upon his Children, chiefly they ſee his Image in Chriſt, whom they view by faith in the Glaſs of the Goſpel, (as was ſaid) yet the uttermoſt they can here attain unto, is to ſee his *back-parts*, but in heaven they ſhall ſee *his face*, they ſhall ſee him *face to face*; they ſhall ſee him *as he is*. This, this will be the happineſs of the righteous in Heaven, to have the immediate ſight, the beatifical viſion of God.

2. *The hearts of the righteous ſhall be joyned to God, who is their chief good, by love.* But who can utter the love which the Saints ſhall have unto God in Heaven? it will exceed our now conceptions, much more will it exceed the love which thoſe of the moſt intimate acquaintance with God do here attain unto; that it will be heightned beyond what now it is, we may apprehend, if we conſider,

1. That the righteous will have an immediate viſion of God, as hath been ſhown; now they live in a dark World, and have a Cloud upon their mindes, and ſee but a little of God through the perſpective Glaſs of his Ordinances, a little in the works of his hands, and in the works of his ſpirit upon the hearts of his Children; and if when they ſee and know him ſo little, they can love him ſo dearly above the whole World, how will they love him when they

behold his face, when the Clouds shall be dispelled, and the Sun break forth? when they behold his beauty, and the transcendent excellencies which are in him, beyond whatever they could here imagine? how will their hearts be ravished with love to look God in the face, when they see him in himself, when they see him in his Son, when the Divinity of Christ shall appear in him, and shine so gloriously before them, when they see the Angels so full of God, and the Saints so full of God, and every thing in Heaven represent the glorious Jehovah unto them?

2. The love of God will heighten their love to him; to be loved by such an excellent Person, and with such a superlative love, O how will this enflame their hearts with love unto him? when they take a review of the past expressions of his love, and find the love of God in many things, which they did not mind, when they were in the World; and when they see a thousand fold more love in those things which they did take notice of, but with low apprehensions, and dull affections, how will it raise their hearts? when their apprehensions of his love shall be raised, they will admire electing love so free towards them without any prevision of merit in them; they will admire his love in sending his Son to redeem them, and sending his spirit to convert them; his love in pardoning their sins, in adopting them to be his Children; now they admire his love sometimes, *Behold! what manner of love is this, that we should be called the Children of God!* 1 *Joh.* 3. 1. Then they will admire it ten thousand times more; they will see Gods love in all his fatherly provisions, protections, yea in his chastisements, and corrections, and all his providences working for their good; but O what love will they see in his special distinguishing mercies, beyond what now they apprehend;

apprehend; and Gods paſt love will have a preſent and deep impreſſion upon their hearts; further they will ſee the treaſures of his love open, the heart of God opened, and the glory which in Heaven he will confer upon them, of which they ſhall never be deprived; and what a demonſtration of Gods love will this be unto them. Moreover then they ſhall have no doubtings of his love, which here do damp affections, they ſhall know aſſuredly that he hath loved them, doth love them, and will love them unchangeably, and eternally; and withall they ſhall have a full ſenſe of his love upon their hearts, which will make ſuch an impreſſion, as to raiſe their hearts to an unconceivable height of love.

3. The righteous will have a higher capacity for love in Heaven, than here they have, and they ſhall be filled with love unto the heighth of their capacity; they will be able to love a thouſand times more than now they can do, and they ſhal love unto their utmoſt ability; they will ſee perfection of lovelineſs in God, and all that are about him, and they ſhall have perfection of love; here their love is ſincere and growing, but it is weak and imperfect, hereafter, it will be grown up to the full height of it, and perfect love will caſt out all torment; here their love is mixed, the ſtream is divided, it runs and waſts it ſelf in many ſmall rivulets, which empty themſelves upon the creatures; but then the whole ſtream will run forth unto God undividedly, not a drop of their love ſhall be ſpilt on the ground; God will be the ſole object of their love: here their love is uneven and inconſtant to God; ſometimes it ebbs, and ſometimes it flows, ſometimes they have a high and ſpring-tide of love to God, but at other times it is low water; hereafter their love to God will be even and conſtant, and alwaies at the greateſt height.

3. And O what joy will there be in their hearts, through the union which the righteous ſhall have unto God the chief good, when their minds ſhall be joyned to him in immediate viſion, and their hearts in perfect love! O how ſweet a fruition of God will this be! what delights will ſpring from hence! if the Saints can now rejoyce exceedingly in God, when they ſee him ſo little, and their love is ſo imperfect, what will they do when they ſee and love him perfectly and fully? if they are now exceeding glad ſometimes with the light of his countenance, though they have but a glimpſe thereof, what will they be, when they ſhall have a conſtant view thereof, and live eternally under the beams of that light! their love to God is ſweet now, though it be weak; but what will it be in Heaven, when the conjunction of their hearts to God by love ſhall be ſo neer and cloſe? if the Saints can now rejoyce in hope of the glory of God, what will they do in the poſſeſſion thereof, when faith ſhall be changed for viſion, and hope turned into fruition! O how will the Saints rejoyce and triumph, when they are ſailed quite thorow the tempeſtuous Sea of this world, and are landed ſafely in Heaven, where there is reſt, and peace, without any windy ſtorm? when they have got the victory over the devil, and ſin, and are now placed out of the gun-ſhot of temptation, and have conquered through Chriſt, the grave, and death, and are out of fear of his arrows; when they ſee that they have eſcaped the terrible wrath of God, and find themſelves in the arms of his love; when they perceive that they are in Heaven now indeed, notwithſtanding all their ſins, and doubts, and fears, and now they have that bleſſed viſion of God which they ſo much deſired; and the full fruition of God in love which they hoped for; when they ſhall look about them

them, and ſee ſo much glory about them, and ſhall look within them, and ſee ſo much glory there revealed, beyond whatever they could imagine; O how will they be tranſported with joy! then they will have fulneſs of joy in the preſence of God, and their pleaſure and happineſs will be perfect without interruption or poſſibility of a concluſion. And the eternity of their happineſs will be the Heaven of Heaven, as eternity of miſery will be the Hell of Hell.

Thus concerning the happineſs of the Saints or the eternal life of glory, which they ſhall enter into.

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2. *Concerning the righteous going or entring into eternal life.* The righteous after the pronouncing of their ſentence, and their ſeeing the execution of the ſentence of the wicked, ſhall paſs away from them, and go with Chriſt into eternal life; *they ſhall go with ſinging to the Zion which is above, and everlaſting joy on their heads, they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away. Iſa.* 51.11. It will be a moſt glorious train, ſuch as eye never hath ſeen, which will go together unto Heaven. The Lord Jeſus Chriſt will be in the head in ſhining glory, all the holy Angels will be with him, and the whole company of the righteous will be together, that ever lived in all generations; and O with what mirth and gladneſs will they move towards Heaven together; with what ſhoutings and Hoſannah's will they attend upon the glorious triumph of our Saviour, unto the new *Jeruſalem!* but when they are come to the gates of Heaven, and the everlaſting doors ſhall be lifted up to them, and they look into the place prepared for their eternal abode; when the Lord Jeſus ſhall bring them into the glorious preſence of the Father, and they ſhall have the beatifical viſion of his face,

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and see the smiles of his countenance, and are received into the imbracements of his love; *Then, Then* they will find themselves to be happy indeed! then their heart will be filled with joy, and their tongues with singing; then they will sing the new Song, the Song of the Lamb, which now cannot be learned; then they will sound forth the prayses of God, and cry with a loud voice, as *Rev.* 7. 10, 11. *Salvation to our God, who sitteth upon the Throne, and to the Lamb.* And worshipping God they will say, *Amen, Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might be unto our God for ever and ever, Amen.* And there shall they live and reign for evermore.

Thus concerning the execution of the sentence on the righteous; and concerning the second appearance of Christ, and end thereof.

CHAP. XI.

2. *Concerning the Certainty of Christs second appearance.*

I shall prove this by several Arguments.

1. Arg. *If the Scriptures have clearly revealed and foretold Christ's second appearance to judgment, and the Scriptures are certainly true, then this second appearance of Christ is certain: But the Scriptures have clearly revealed and foretold this second appearance of Christ to judgment; and the Scriptures are certainly true: Therefore the second appearance of Christ is certain.*

1. *The Scriptures have clearly revealed and foretold Christ's second appearance to judgment.* It is not a truth written in the book of nature, it is not to be found in the writings of the Philosophers, and those who have had the highest speculations of natural causes, and effects, and products; this is a mysterie which the world by wisdom could never find out; it

it is a ſecret which hath been hid in God, and is revealed by his Spirit in his Word: this coming of Chriſt was foretold by *Enoch*, Jude 14. 15. *And Enoch alſo the ſeventh from Adam prophesied, Behold the Lord cometh with ten thouſand of his Saints, to execute judgment upon all, &c.* So that it is of ancient revelation. The firſt coming of Chriſt was foretold to *Adam*, in the promiſe, that the ſeed of the woman ſhould break the Serpents head; and the ſecond coming of Chriſt was foretold to *Enoch*. It is foretold by the Angels, *Acts* 1. 10, 11. Whilſt the Diſciples looked ſtedfaſtly upon our Saviour in his Aſcenſion, two Angels ſay unto them, *Ye men of Galilee, why ſtand ye gazing up into Heaven? this ſame Jeſus which is taken up from you into Heaven, ſhall ſo come down in like manner as ye have ſeen him go into Heaven*; however Devils are Lyars, and the Fathers of Lyes and Lyars; yet the good Angels are true, and Miniſters of truth, and this is a true teſtimony; further, this is foretold by the *Apoſtles*, who were employed to be the Penmen of part of the holy Scripture, and were guided by an infallible Spirit; the Apoſtle *Paul* ſpeaks often of it, eſpecially ſee his teſtimony, 1 *Theſ.* 4. 15, 16, 17. *For this we ſay unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord, ſhall not prevent them which are aſleep: For the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voice of the Arch-angel, and with the Trump of God: and the dead in Chriſt ſhall riſe firſt: Then we which are alive and remain ſhall be caught up together with them in the clouds, to meet the Lord in the air, and ſo ſhall we ever be with the Lord*; Thus he ſets forth Chriſts coming in a *comfortable manner* unto his people; therefore exhorteth Chriſtians to comfort one another with thoſe words, and hopes of Chriſts glorious appearance, when they ſhould be caught up to

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meet with him and be with him for ever: and he ſets it forth in *a dreadful manner*, in regard of the wicked, 2 *Theſ.* 1. 7, 8, 9. *The Lord Jeſus ſhall be revealed from Heaven, with his Mighty Angels, in flaming fire, taking vengeance on them which know not God, and obey not the Goſpel, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.* Moreover this coming of Chriſt is ſpoken of by the Apoſtle in every Chapter of both of theſe Epiſtles, 1 Epiſt. Chap. 1. 10. *And to wait for his Son from Heaven.* Chap. 2. 19. *What is our hope, or joy, or crown of rejoycing, are not ye in the preſence of the Lord Jeſus at his coming.* Chap. 3. 13. *To the end he may eſtabliſh you, unblameable in holineſs at the coming of our Lord Jeſus Chriſt.* Chap. 4. 16. *The Lord himſelf will deſcend from Heaven with a ſhout.* Chap. 5. 23. *I pray that your whole ſpirit, and ſoul, and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.* 2. Epiſt. Chap. 1. 10. *He ſhall come to be glorified in his Saints.* Chap. 2. 1, 2. *Now I beſeech you brethren, by the coming of our Lord Jeſus Chriſt, and by our gathering together unto him; that ye be not ſoon ſhaken in minde,* &c. Chap. 3. 5. *And the Lord direct your hearts into the love of God, and patient waiting for Chriſt.* I might turn you to further teſtimonies of his. *Tit.* 2. 13. *Looking for the bleſſed hope, and glorious appearance of the great God, and our Saviour.* Heb. 9. 28. *Unto them that look for him, ſhall he appear the ſecond time unto ſalvation.* We have alſo the Teſtimony of the Apoſtle *James*, Chap. 5. 7. *Be patient therefore, brethren, unto the coming of the Lord.* Of the Apoſtle *Peter*, 1 Epiſt. Chap. 5. 4. *When the chief Shepherd ſhall appear, ye ſhall receive a Crown of glory which fadeth not away.* 2 Epiſt. Chap. 3. 10. *The day of the Lord will come as a thief in the night.* Of the Apoſtle *John*, 1 Epiſt. Chap. 3. 2. *When he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.* And in his

his Revelation frequently, *Rev.* 1.7. *Behold he cometh with clouds, and every eye ſhall ſee him, and they alſo that pierced him, and all the kindreds of the earth ſhall wail becauſe of him. Even ſo Amen.* To conclude, we have the teſtimony of *our Saviour himſelf* whilſt on earth, to his Diſciples, *Mat.* 16.27. *The Son of man ſhall come in the glory of the Father, with his Angels, and then he ſhall reward every man according to his works. Matth.* 24. 27. *As lightning, ſo ſhall the coming of the Son of Man be.* V.30. *They ſhall ſee the Son of Man coming in the clouds of Heaven.* V.31. *And he ſhall ſend his Angels with a great ſound of a Trumpet to gather the Elect from the four Winds.* Mat. 25, eſpecially from the 31. to the end, where his judicial proceedings are ſet forth; and our Saviour doth teſtifie to his enemies, that he would come again, *Matth.* 26. 64. *Hereafter ye ſhall ſee the Son of Man ſitting at the right hand of power, coming in the clouds of Heaven.* And our Saviour teſtified by his *Angel* to *John* his beloved Diſciple, after his aſcenſion into Heaven, that he would come again, eſpecially, *Rev.* 22. where we have three promiſes of the ſame thing. *v.* 7. *Behold I come quickly, Bleſſed is he that keepeth the ſayings of this Book.* v. 12. *Behold I come quickly, and my reward is with me, to give to every man according as his work ſhall be,* v. 20. *Surely I come quickly, Amen. Even ſo Come Lord Jeſus.* If any one word in the whole Book of God may be believed, this concerning Chriſt's ſecond coming and appearance may be believed, of which we have ſuch frequent and evident teſtimonies in the Word; as ſurely as he came the firſt time in the fleſh, according to the predictions hereof in the Old Teſtament: ſo ſurely will he come the ſecond time in glory, according to the predictions in the New Teſtament. God can as ſoon ceaſe to be God, as this Word concerning Chriſts ſecond coming fail; when the Sun goes down in the evening,

evening, we believe it will return and arise at such a time in the morning, and accordingly it comes to pass: So now Christ the Son of righteousness is gone into Heaven, whilst the night of this world doth last, though we cannot know the certain time, yet we may believe that he will certainly return, and come down from Heaven in the morning of the resurrection; it is more possible that the Sun when it is set, should abide for ever in the other parts of the world, and never arise any more in our Horison, than that Christ should abide for ever in Heaven, and not return to judge the World; when the thing is evidently revealed, and frequently promised in the Scripture.

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2. *That the Scriptures are true is evident, because they are the Word of God*; who is a God of truth, and cannot lie; who can as soon cease to be God, as cease to be true; untruth in God would argue weakness and imperfection in God, which cannot be, since to be infinitely perfect is his essential property. That God doth know whether Christ shall appear to Judgment, I suppose none will deny, who acknowledge the Deity, and by consequence his omniscience and prescience, especially when the futurity of things doth depend upon his predetermination; and that his revelations of future things are true, I suppose none will deny, who acknowledge his being and perfection, whence follows an impossibility of Gods speaking untruths, and falshood, besides that he need not do it: But then the question will be, concerning the Divine Authority of the Scriptures, whether they are indeed the Word of God, which (if proved) will evidence the certainty of Christ's coming to Judgment, which is there revealed and foretold.

That

That the Scriptures are the Word of God, will appear,

1. *From the Superſcription and Image of God upon them.*

2. *From the marvellous power and efficacy of them.*

3. *From the Hiſtorical Relation in them of Propheſies fulfilled, and Miracles whereby they were confirmed, and the rationally unqueſtionable certainty of this Hiſtory, as it is handed down to poſterity.*

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1. From the Superſcription and Image of God upon them, I mean in that, 1 They bear the Name of the Word of God. 2 In that they bear ſuch evident marks and characters of Divinity.

1. *The Scriptures bear the name of the Word of God,* 2 Tim. 3. 16. *All Scripture is given by divine inſpiration.* We cannot rationally imagine that the all-ſeeing and jealous God ſhould permit ſuch an impious forgery and deceit to receive credit for ſo many Generations, amongſt the moſt zealous worſhippers of him in the World; and by ſuch wonderful providences preſerve and maintain the Scriptures againſt the rage and fury of an ungodly World, who have oppoſed the truths therein contained, and endeavoured the ſuppreſſing of the Light which therein hath ſhined, if ſo be that they had been a forgery and deceit indeed, and the fancies and inventions of men, fathered upon him as his Word, and Will, and proceeding from the Inſpirations of his Spirit; but that he would have made known their falſhood unto ſome, at leaſt, who had the greateſt love and reſpect to his name and honour, and have been the moſt diligent enquirers after truth, and unwilling to be impoſed upon with deceits, eſpecially in ſuch things as are of the higheſt concernment, which the Lord having given no teſtimony againſt, but all along

long owned; and when none in the World, either Worſhippers of him, or others of higheſt pretenſions to reaſon have any evident and ſwaying reaſon to believe that the Scriptures are a deceit; (whatever ſome black mouths mutter in corners) it is not irrational for us to believe, that the Scriptures are indeed the Word of God, which they bear the Title of.

2. Moreover and eſpecially, the Scriptures appear to be from divine inſpiration, inſomuch as they *bear ſuch evident marks and characters of divinity beyond all other Books.*

1. *The firſt character of Divinity in the Scriptures, is the clear diſcoveries and high praiſes which they give of God, and the chief deſign of the whole Book, which is Gods glory.* No Heathen Philoſopher or Writer could think, or ſpeak ſo highly of God, as the Scriptures do ſpeak. However God hath put characters of himſelf in the Book of the Creatures to be read of all, making known by his works his Eternal Being, his infinite Power, Wiſdome and Goodneſs; yet moſt of the wiſeſt men, who have lived in the Heathen World, and have been the greateſt Students of the Book of the Creatures, and have had no view of the Book of the Scriptures, have been ſo groſs in their conceptions of God, that as the Apoſtle ſaith, Rom. 1. 22, 23. *When they profeſſed themſelves to be wiſe, they became fools, and changed the glory of the incorruptible God, into an Image made like to corruptible Man, and to Birds, and four-footed Beaſts, and creeping things:* They have figured to themſelves and worſhipped many Gods, unto the diſhonour of the true God: And if ſome of them have arrived by the light of Nature, unto the notion of one God, yet their conceptions of him have been low, mean, and unworthy of him; and in no Book in the World

World is God ſet forth ſo fully and highly in his glorious Attributes, and ſuperlative excellencies, as he hath ſet forth himſelf in the Book of the Scriptures. We may find in Heathen Writers high Elogium's and Panegyricks of ſome Men and Women, famous in their time, for their valour, and ſome moral vertues, whom they have Deified in after Ages, and given room amongſt their feigned Gods and Goddeſſes, dedicating Temples, and giving worſhip unto them: but in no Heathen writings ſhall we find the praiſes of the true God, and rules given for the ſervice and worſhip of him alone, as we ſhall find in the Scriptures. Large Volumes ſome Heathens have left behind them, the deſign of which hath been their own glory, and (as much as in them lay) the eternizing their Fame, which is an evidence that themſelves were Authors of them, becauſe we cannot rationally think that any motive ſhould induce others to make, and put forth Books in their names, that they might obtain glory for them unto whom it did not belong: ſo this little volume of the Scriptures, deſigning the glory of God, and the promoting of his Intereſt in the hearts of men, and the Pen-men imployed in the writing thereof, not in the leaſt pretending, that what they wrote, was the invention of their own brain, doth evidence God himſelf to be the Author of this Book. Wherefore the Scriptures being ſo clear in their diſcoveries of the one true God, and ſetting him forth more glorioufly than any other Book, and aſcribing all praiſe and honour to him, and appointing all religious worſhip to be given to him only, and deſigning his glory throughout the whole, doth evince that the Scriptures are indeed the Word of God.

2. *The ſecond Character of Divinity in the Scripture*

long owned; and when none in the World, either Worshippers of him, or others of highest pretensions to reason have any evident and swaying reason to believe that the Scriptures are a deceit; (whatever some black mouths mutter in corners) it is not irrational for us to believe, that the Scriptures are indeed the Word of God, which they bear the Title of.

2. Moreover and especially, the Scriptures appear to be from divine inspiration, insomuch as they *bear such evident marks and characters of divinity beyond all other Books.*

1. *The first character of Divinity in the Scriptures, is the clear discoveries and high praises which they give of God, and the chief design of the whole Book, which is Gods glory.* No Heathen Philosopher or Writer could think, or speak so highly of God, as the Scriptures do speak. However God hath put characters of himself in the Book of the Creatures to be read of all, making known by his works his Eternal Being, his infinite Power, Wisdome and Goodness; yet most of the wisest men, who have lived in the Heathen World, and have been the greatest Students of the Book of the Creatures, and have had no view of the Book of the Scriptures, have been so gross in their conceptions of God, that as the Apostle saith, Rom. 1. 22, 23. *When they professed themselves to be wise, they became fools, and changed the glory of the incorruptible God, into an Image made like to corruptible Man, and to Birds, and four-footed Beasts, and creeping things:* They have figured to themselves and worshipped many Gods, unto the dishonour of the true God: And if some of them have arrived by the light of Nature, unto the notion of one God, yet their conceptions of him have been low, mean, and unworthy of him; and in no Book in the World

World is God ſet forth ſo fully and highly in his glorious Attributes, and ſuperlative excellencies, as he hath ſet forth himſelf in the Book of the Scriptures. We may find in Heathen Writers high Elogium's and Panegyricks of ſome Men and Women, famous in their time, for their valour, and ſome moral vertues, whom they have Deified in after Ages, and given room amongſt their feigned Gods and Goddeſſes, dedicating Temples, and giving worſhip unto them: but in no Heathen writings ſhall we find the praiſes of the true God, and rules given for the ſervice and worſhip of him alone, as we ſhall find in the Scriptures. Large Volumes ſome Heathens have left behind them, the deſign of which hath been their own glory, and (as much as in them lay) the eternizing their Fame, which is an evidence that themſelves were Authors of them, becauſe we cannot rationally think that any motive ſhould induce others to make, and put forth Books in their names, that they might obtain glory for them unto whom it did not belong: ſo this little volume of the Scriptures, deſigning the glory of God, and the promoting of his Intereſt in the hearts of men, and the Pen-men imployed in the writing thereof, not in the leaſt pretending, that what they wrote, was the invention of their own brain, doth evidence God himſelf to be the Author of this Book. Wherefore the Scriptures being ſo clear in their diſcoveries of the one true God, and ſetting him forth more gloriouſly than any other Book, and aſcribing all praiſe and honour to him, and appointing all religious worſhip to be given to him only, and deſigning his glory throughout the whole, doth evince that the Scriptures are indeed the Word of God.

2. *The ſecond Character of Divinity in the Scripture*

is, the ſublime myſteries therein revealed; namely concerning the Trinity of Perſons in one Nature and Eſſence of God; the hypoſtatical union of the two Natures of God and Man in one perſon of Chriſt; the myſtical union of Chriſt and his members, and the like; which myſteries are ſo ſublime, ſo high, that no mortal man of the higheſt reaſon, and moſt elevated underſtanding, could poſſibly invent, in as much as now they are revealed, they exceed the capacity of the moſt enlightned to underſtand; eſpecially if we further conſider by whom theſe myſteries were revealed; not by the great Schollars, and ſubtle Philoſophers of the World; not by them who were brought up in Schools, and had converſed with Books and learned Men; not by Men of high parts, who had poliſhed their reaſon, and heightned their underſtandings by all poſſible humane helps; but the moſt of the Pen-men of the Scripture, eſpecially thoſe by whom the greateſt myſteries are revealed, were Fiſher-men, Publicans, and the like; Men of mean education, illiterate Men; Men of no reading, and of but mean natural abilities; as appears not only by the Hiſtory, but alſo by the ſtile of their writings, which hath not that politeneſs as is to be found in many humane Authors, which doth not run in ſuch a golden ſtream of Eloquence, neither is dreſſed with ſuch neatneſſes of wit, nor garniſhed with ſuch flowers of Rhetorick, which is not methodized by the Rules of Logick, nor enterlarded with any peepings of humane wiſdome; which doth not ſavour of high parts, and great natural ingenuity, or give the leaſt ſuſpition of cunning and ſubtilty, which theſe Men had above others; But ſome of the higheſt myſteries of Divinity are ſet forth by theſe Pen-men in a paſſing-mean and homeſpun dreſs, yea they are left even naked and bare of

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ſuch apparel, as the ingenious Men of the World have cloathed their matter withall, which hath given the light of the moſt glorious truths and myſteries more evident diſcovery; not but that ſome parts of the Scriptures have ſuch a ſtrain of divine eloquence, as doth exceed humane writings; but the plainneſs of the ſtile, eſpecially of the Apoſtle *John* in his Goſpel, and *Matthew*, &c. doth evince that what they delivered was not their own invention, but that they were acted by another ſpirit in the writing of them, even by the Spirit of God, who did reveal all the myſteries, which they ſpeak of in whole unto them.

3. *A third Character of Divinity in the Scriptures is the wiſdome which there doth appear, eſpecially the wonderful contrivement of Gods wiſdome in Mans Redemption and Salvation by Jeſus Chriſt, which is there made known*; No Book in the World doth ſhine with ſuch beams of wiſdome, as the Word doth; it doth teach men wiſdome, ſpiritual and divine wiſdome, in compariſon with which all the wiſdome of the World is but fooliſhneſs; It doth irradiate the mind with the moſt glorious light, and propoſeth to the underſtanding the moſt noble objects; it diſcovers the greateſt truths of the greateſt concernment; it ſheweth the way to avoid the moſt dreadful effects which ſin will produce, and to obtain the higheſt happineſs which humane nature is capable of, which is one part of its divine ſtamp. Moreover the Scriptures do ſet forth the infinite wiſdome of God, in the wonderful contrivement of the ſalvation of fallen Man by his only Son the Lord Jeſus Chriſt, the only Savior of Mankind, which wiſdome being ſo tranſcendent, doth evidence both the contrivement thereof in Mans ſalvation, and the diſcovery thereof in the Scriptures to be from himſelf: ſo that as by the

light of the Word we may know what this wiſdome was, even ſo by this wiſdome we may know the Word to be the Word of God.

To clear this Argument, I ſhall ſhew, 1. That the way of Mans ſalvation by Jeſus Chriſt, which the Scriptures reveal, muſt needs be the contrivement of Gods wiſdome. 2. That the revelation of this contrivement muſt needs be from God, which I ſuppoſe will be an evident demonſtration of the Divine Authority of the Scriptures.

1. *That the way of Mans Salvation by Jeſus Chriſt was the contrivement of Gods wiſdome*, will appear, becauſe it was impoſſible for any Man of the moſt ſearching brain, and moſt notable invention to have imagined it. Man being guilty of ſin againſt the Law of God, inſcribed upon the hearts of all men, which natural Conſcience will accuſe of, if ſinners liſten thereunto; and Gods Juſtice being engaged to inflict a puniſhment proportionable unto the crime without a ſatisfaction, which right reaſon will ſay is but reaſonable; and this juſtice of God being infinite, muſt in reaſon require an infinite ſatisfaction: Now what created underſtanding could of it ſelf have contrived or conceived a way how this ſhould be done? Every thing that hath a being, is either God or a Creature; all the Creatures are finite in their Beings and actions, and therefore could not make an infinite ſatisfaction; it is God only who is infinite, and he being the party offended could not make ſatisfaction to his own juſtice, eſpecially ſince his juſtice requires puniſhment for ſatisfaction, which God as God, being impaſſible, is uncapable of; not to ſay any thing that the ſame nature which did commit ſin, ſhould in juſtice ſuffer the puniſhment; would not reaſon now conclude, that it were impoſſible for this ſatisfaction to be made?

made? Surely it was none but the wiſdome of God that could contrive the way of ſatisfaction to his juſtice, by the Incarnation of his Son, by the union of the Divine Nature in the ſecond Perſon of the Trinity, unto the Humane Nature in the Perſon of Chriſt, that ſo by vertue of the hypoſtatical union, the Humane Nature might not only be ſtrengthened to undergo the wrath of God, which was due for the ſins of men, in the ſufferings which he endured before, and upon the Croſs; but alſo that through the communication of Attributes, the ſufferings of Chriſt might be of infinite value, becauſe the ſufferings of ſuch a Perſon as was God, as well as Man, that ſo they might be a full ſatisfaction unto Gods juſtice for ſin; and through Gods Covenant with him, and gracious acceptation of this ſatisfaction from the Surety, inſtead of the offenders themſelves, the ſins of men might be pardoned, and their ſouls ſaved. *O the depth of the Wiſdome of God!* here is the Wiſdome of God in a *Myſtery!* ſurely they are blinded and hood-winked by the Devil, who do not acknowledge that this was the contrivement of Gods Wiſdome.

2. *That the Revelation of this contrivement of wiſdome, was from God*; will appear in that none could know the mind of the Lord herein, unleſs he himſelf had diſcovered it; *What man*, ſaith the Apoſtle, *knoweth the things of man, but the ſpirit of man which is in him, even ſo the things of God knoweth no man but the Spirit of God*, 1 *Cor.* 2. 11. And *the Spirit of God ſearcheth all things, even the deep things of God*; and unleſs the Spirit had revealed theſe things, we muſt have remained in our ignorance of them, ſince it could not have entered into our hearts to have conceived them: ſeeing then none could have diſcovered the deep contrivements of Gods Wiſdome,

unleſs God by his ſpirit had revealed them, and ſeeing theſe contrivements are revealed in no other Book, but the Book of the Scriptures, it is evident that the Scriptures muſt needs be the Word of God: which alſo will further appear, if we conſider the manner of the Revelation of the myſtery of Mans redemption and ſalvation by Jeſus Chriſt, that it was revealed by pieces, and more obſcurely at firſt; and that divers Men were made uſe of in the diſcovery thereof in divers ages, who ſpake hereof moſtly in dark ſayings; and where they ſpake moſt clearly, yet themſelves had not a clear underſtanding of what they were moved to ſpeak by the Holy Ghoſt; but ſearched what, and what manner of time the Holy Ghoſt which was in them did ſignify, when it teſtified of the ſufferings of Chriſt, and the deſign of them; whence it is evident that they were not, neither could be the Contrivers of what they revealed, but that the revelation was from the ſpirit of God, wch did inſpire the Prophets, and was the ſame in all the Pen-men of the holy Scriptures whom Men of inſight in the Scriptures may plainly perceive to be guided and acted by the ſame ſpirit in their Revelation of the contrivement and way of Mans ſalvation by Jeſus Chriſt.

4. *A Fourth Character of Divinity in the Scriptures is the Purity and Holineſs of them*; the Scriptures, are like Silver or Gold purified, and ſeven times tried in the Fire, wherein no droſs doth remain. *Pſal.* 12. 7. the Scriptures are pure and holy, from the beginning of them to the end: In no Hiſtories ſhall we find ſuch examples of holineſs, as the Scriptures do record; in no Writings of moral Philoſophers, ſhall we find ſuch precepts of holineſs, as in the Scriptures are enjoyned: Indeed, the light of nature hath been improved by ſome Heathens ſo far, that they have given excellent rules for the reſtrain-

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ing of vice, and obtaining of moral vertues, and the ordering their converſations in ſuch a vertuous way, that thoſe perſons, who have obſerved theſe rules, have been illuſtrious in their generations, and have ſhined with ſome kind of brightneſs in the dark places where they have lived; but in no Book that ever iſſued from the brain of man, ſhall we find ſuch exact rules for holy living, as in the Book of the Scriptures: In this Book we find the moral Law ſummarily comprehended in the Ten Commandements, which was written by God himſelf on the Tables of Stone, when *Moſes* was with him in the Mount; in which there are ſuch holy precepts, as no Heathen author can ſhew the like: the Heathens were blind, as to the duties of the firſt Table of the Law, which have a reference unto God, and in obſervance of which, mans holineſs doth chiefly conſiſt; in the ſecond Table duties they had ſome underſtanding, yet they were much miſtaken in ſome things, accounting ſome ſins, as ambition, ſelf-murder in ſome caſes, and the like, to be vertues; and they had not ſo deep an inſight into ſin, they did not apprehend the inclination of the heart, and the previous motions to the conſent of the will to evil, (which the Scriptures do diſcover) to be ſinful and offenſive in the eyes of a pure and holy God.

Moreover, in the Scriptures we find the holy precepts of the Goſpel, which the Heathens were ſtrangers unto; and a way diſcovered not only for the obtaining the pardon of ſin, but alſo for the ſubduing and mortifying of ſin: where means are made known, not only for the reſtraining of a vicious nature, but alſo for the changing of it, for the regenerating of the ſoul of man, and forming it after the Image of the holy God, in knowledge, righteouſneſs, and true holineſs, the making men partakers of

the divine nature, which Heathens never underſtood the meaning of: the Scriptures ſhew the way of obtaining the ſanctifying graces of Gods Spirit, which do further exceed the moral vertues of the Heathen in luſtre, than the Sun doth exceed the leſſer Stars in brightneſs and glory.

Marvellous is the purity and holineſs of the word, ſuch as doth not ſavour of any thing terrene and humane; yea, it is ſuch as is directly oppoſite to the natural biaſs of the hearts of all men and women in the world, whilſt they are in a ſtate of nature; ſuch as doth contradict carnal affections, and againſt which the carnal mind hath a natural enmity; and unto which all ſuch and none but ſuch have a liking and love, as are regenerated by the Spirit of God; whence it ſtrongly follows, that the Scriptures could not proceed from men, but that this holy Book did proceed from the immediate inſpiration of the holy Ghoſt, in thoſe holy men which were the Pen-men thereof.

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2. *It will appear that the Scriptures are the word of God from the marvellous power and efficacy of them.* Such a power and ſpirit hath and doth accompany the preaching of the Goſpel, which in the Scriptures is contained, as doth evidence them to be from God alone: we read 1 *Pet.* 1. 12. of them which preached the Goſpel with the holy Ghoſt ſent down from Heaven. This hath been, this is unto this day.

1. *The wonderful power of the Goſpel in the firſt preaching* of it, doth evince that it was from God, when ſo great a part of the world was in ſo ſhort a time ſubdued unto the obedience thereof; when the Goſpel prevailed not only amongſt many of the Jews after Chriſts aſcenſion, and the effuſion of the holy Ghoſt more largely upon the Apoſtles, ſo that three thouſand

ſand people were converted to the faith by one Sermon of the Apoſtle *Peter*, *Acts* 2. 41. and five thouſand more, *Act.* 4. 4. but eſpecially, in that it prevailed amongſt the Gentiles and Heathens, and ſo many Churches of Chriſt were planted and brought, not by carnal weapons but by Spiritual, to the ſubjection and obedience of the Lord Jeſus. This power will appear to have been from God, if we conſider,

1. How *few* men were employed in the firſt preaching thereof; there were not many which we read of, beſides *Paul* and *Barnabas* who preached unto the *Gentiles* at the firſt. If there had been multitudes of witneſſes, it might have given the more credit to the Doctrine, when the teſtimony of a few is not eaſily believed and received.

2. That theſe men were but of *little eſteem* in the world; that they were Jews whom the Gentiles had an antipathy againſt; and ſo were not ſo ready to believe their report, and entertain their meſſage; that their perſons were contemptible in their eyes; that they were like crucified perſons to the world, and therefore unlikely to find acceptation.

3. That whatever *humane Learning and Wiſdom* any of them were endowed withall, yet they did *not make uſe of it* in their preaching, they did not come with excellency of ſpeech and wiſdom in declaring the teſtimony of God, but uſed all plainneſs, which was not likely in it ſelf to produce ſuch great effects.

4. That the doctrine which they preached was,

1. *New* to the world, and tended directly to pull down the old religion, and ſuperſtitious worſhip of the heatheniſh goas, which they had been brought up in, and wedded unto, which could not be done by any humane power.

2. *Strange*, they preached ſuch things as were above

above reaſon, and therefore the world might have had much ſhew and pretence of reaſon, to have excuſed themſelves from yielding obedience thereunto.

3. *Strict*, ſevere, and contrary unto natural inclination and intereſt, they taught the world to deny themſelves, to crucifie the fleſh, to mortifie the deeds of the body, to take up the croſs, to mourn and weep for ſin, to endure hardſhip, to forſake father, and mother, and wife, and children, and houſes, and lands, if they ſtood in competition with Jeſus Chriſt; to venture impriſonments, yea to lay down their life for Chriſt, as many of neceſſity muſt and did do, that would be Chriſtians indeed in thoſe daies; and when the Doctrine of the Goſpel was ſuch, ſurely it was not likely of it ſelf to receive entertainment, unleſs the power of God had accompanied it.

5. The power of the Goſpel in the firſt preaching appears, in that it *met with ſo much oppoſition*; the *Devil* ſtirred up inſtruments againſt it, *the powers of the Earth* were againſt it, as well as *the powers of Hell*! *great men*, did oppoſe it, *Philoſophers* were againſt it, *Learned men* did oppoſe it, the *Jews* were againſt it, and raiſed up perſecution againſt the Apoſtles, and *the hearts of all men* naturally were againſt it; and when there was ſuch an oppoſition againſt it, ſurely it was none but the power of God which could cauſe it to prevail and conquer, and cauſe ſo many Nations to bow and yield obedience hereunto.

2. *The wonderful power and efficacy of the word, where it is preacht unto this day*, is a ſtrong argument that it is the Word of God.

1. The power of the Word to *ſearch the heart, and convince of ſin*. Heb. 4. 12. *The Word of God is quick and powerful, and ſharper than any two-edged Sword, piercing even to the dividing aſunder of the ſoul and ſpirit, and is*

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a diſcerner of the thoughts and intents of the heart; there is a *light* in the Word, which diſcovereth the dark filthy corners of the heart, and convinceth of ſecret ſins; and there is a *ſharp edge* in the word to cut and wound; no word in the world ſearcheth and pierceth, like the word in the Scriptures.

2. And eſpecially the power of the Word doth appear in the work of *converſion and regeneration*, which it effecteth; it is called the *incorruptille ſeed, by which men are born again.* 1 *Pet.* 1. 23. *Of his own will begat he us by the word of truth.* *Jam.* 1. 18. there is a great power goeth along with it, to break rockie hearts, to bow ſtubborn wils, to ſpiritualize carnal affections, to ſubdue ſtrong luſts, to work a gracious and thorow change in the heart of man, which exceedeth the power of nature, or moral ſwaſion; and in ſo much as all are not wrought upon by it which read or hear it, yea ſometimes the more diſpoſed ſubject receiveth no impreſſion thereby, and the leſs diſpoſed ſubject is effectually changed; which ſhews that the power doth proceed from God, and that the work is effected by his Spirit, and proves the divine Anthority of this Word.

3. The Word is powerful, not only for the firſt working of grace, but alſo for *the encreaſe* thereof, for the building up believers, *Act.* 20. 32. for the perfecting of the Saints, and the edifying the body of Chriſt; there is Milk in the Word for babes, and ſtrong meat for ſtrong men; wholſome words, which have much ſpiritual nouriſhing vertue in them: the Word is powerful, for the quenching Satans fiery darts, for the repelling and driving back the tempter; for the comforting and rejoycing of diſtreſſed and diſconſolate ſouls, when they are brought even to the brink of deſpair; there are no ſuch joyes in the world, as thoſe joyes which Chriſtians ſometimes find

find in reading and applying the Word, when they mingle it with faith, and have the breathings of the Spirit therewith; and there is no book in the world that can produce such powerful effects, as the Scriptures do, wherefore it must needs follow, that these Scriptures are indeed the Word of God.

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3. *The Scriptures appear to be the Word of God, from the Historical relation in them of Prophecies fulfilled, and of Miracles, whereby they were confirmed, and the rationally unquestionable certainty of this History, as it is handed down to posterity.*

1. In the Scriptures we have relation of *Prophecies*, and the *fulfilling* of them, which doth prove these writings to be from God alone, because he alone can certainly foretell future things; indeed wise men may guess, and through prudence foresee the effects of some things in their causes, and foretell some things that are not very far off, yet not certainly, and with all their circumstances; But it is Gods prerogative to foresee and foretell such things (certainly, and with their circumstances, and long before the time) for which no cause in nature can be assigned, such as many of the Propheſies of the Scriptures were. By this argument God doth by the Prophet *Isaiah* prove the Heathenish gods to be no gods, because they could not foretell future events, *Isa.* 41. 21, 22, 23. *Produce your cause, saith the Lord, bring forth your strong reasons: Let them shew us what shall happen, and declare to us things to come: shew the things which are to come hereafter, that we may know that ye are Gods.* And v. 26. *There is none that sheweth, there is none that declareth,* &c. Therefore he concludeth, v. 29. *Behold they are all vanity, their works are nothing; their molten Images are wind and confusion:* The Propheſies of Scripture, as they prove the Lord,

Lord, who ſpake them by the Prophets to be God; ſo they prove the Scriptures in which they are ſpoken, to be of Divine Authority. It would take up too much room in this ſmall Treatiſe, to enumerate all the Propheſies of Scripture; take two or three inſtances. See *Gen.* 15. 13, 14. God foretelling to *Abraham* that his ſeed ſhould be ſtrangers in a Land, which was not theirs, and ſerve them, and be afflicted by them four hundred years, and that afterward they ſhould come forth with great ſubſtance. This Propheſie is fulfilled *Exod.* 12. So alſo the return of the children of *Iſrael* from the Babyloniſh captivity, after ſeventy years, was foretold, *Jer.* 25. 12. and the name of *Cyrus*, who ſhould deliver them, before he was born, *Iſa.* 45. 1, 2. So alſo the name of *Joſiah*, who ſhould deſtroy the Altar which *Jeroboam* had reared, and burn the bones of the Prieſts upon it, was foretold three hundred thirty and three years before he was born, the Propheſie is in 1 *King.* 13. 2. the fulfilling of it, 2 *King.* 23. 17. But eſpecially the Propheſies in the Scripture concerning the *Meſſiah*, are remarkable, of his birth, life, death, and the fulfilling of them in the Hiſtory of the Evangeliſts; the Propheſie of the deſtruction of the Temple, and *Jeruſalem* by *Daniel*, and eſpecially by our Saviour, and the fulfilling thereof, before that generation wherein our Saviour lived, were all in their graves.

2. In the Scripture we have relation of *Miracles*, whereby they were confirmed: ſuch as the Plague of *Egypt*; the dividing of the Sea for the *Iſraelites* to paſs thorow; the raining of Manna from Heaven; the ſtanding ſtill, and going back of the Sun; the preſervation of the three Children in the fiery Furnace, and the like, in the old Teſtament; eſpecially the Miracles wrought by our Saviour and his Diſciples, which the New Teſtament do record, ſuch

ſuch as healing the ſick, the lame, blind, deaf, leprous by a word, the feeding many thouſands with a few Loaves of bread, the calming of the Sea, the raiſing of the dead after burial, and the like, all which did exceed the power of Nature; and however wonderful things, might be wrought by men in a præſtigiatory way, which God may permit ſome to be deluded withall; yet all true Miracles as theſe were, could be wrought by none without his immediate power, which he would never put forth for the confirmation of lies and deceits; therefore we may ſtrongly argue from hence, that the Scriptures which have been confirmed by theſe Miracles, are indeed the Word of God. I know the great queſtion then will be, whether there were ever ſuch Miracles wrought, which the Scriptures make mention of, whether the hiſtorical relation both of Propheſies and Miracles be not a forgery, for the introduction of the worſhip, which the Scriptures call for? therefore,

3. I might ſhew at large the rationally unqueſtionable certainty of Scripture-Hiſtory, as handed to poſterity: But in brief, when theſe things were ſo notable, and remarked in their times; when they were not done in corners; when they were the object of ſenſe; when they were ſo many; when they had ſo many ſpectators and witneſſes; when there are divers records of the ſame things, and all in the main agreeing; when the way they are declared in, ſpeaketh ſo much ſimplicity in the Relators; when there were ſo many Copies of the Records diſperſed into ſo many divers places; when Enemies could not deny the truth of things recorded, only imputed them to other cauſes; when mention is made of theſe things in profane Hiſtories; when we have the writings of the ancient Fathers by us, who lived

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in all the Centuries between us, and the time of Chriſt, and with one conſent acknowledge theſe things, who might eaſily have found out the deceit, had there been any, when they lived ſome of them ſo neer to the daies wherein the chief of theſe things were done; when we cannot rationally aſſign an end, which ſhould move Chriſtians to deceive themſelves and poſterity, ſince they expoſed themſelves to ſuch loſſes, perſecutions, reproaches and afflictions by their profeſſion of Chriſtianity; neither can we rationally imagine how all the Chriſtians in the world could meet together from ſo many Countries, for the forging of things which were never done; much leſs how they ſhould agree together about it; and leaſt of all how they ſhould keep this ſecret, but their adverſaries would have found it out, and made it known, ſome hint of it would have been given in Hiſtory; all theſe things being laid together, we may rationally conclude, that the Hiſtory of the Scripture is as certain, yea more certain than any profane Hiſtory; which we have the leaſt doubt of; and if the Hiſtories of Propheſies fulfilled, and Miracles wrought be true, it is a ſtrong Argument that the Scriptures which hereby are confirmed, are indeed the Word of God. Theſe Arguments for the Divine Authority of the Scriptures may be ſufficient to ſtop the mouths of gain-ſayers; but without the teſtimony of the ſpirit in and by them, none will be ſufficient to effect a ſaving faith. Thus it is evident from the truth, and Divine Authority of the Scriptures, which do ſo clearly reveal and foretell it, that the Lord Jeſus Chriſt will certainly appear to Judgment.

The ſecond Argument to prove the certainty of Chriſts appearance, may be drawn from the certainty of the Reſurrection. 2. Arg.

2. Arg. *If all the dead ſhall certainly be raiſed at the laſt day, and the Lord Jeſus Chriſt ſhall raiſe them, then the appearance of the Lord Jeſus Chriſt to do it is certain; but all the dead ſhall certainly be raiſed at the laſt day, and the Lord Jeſus Chriſt ſhall raiſe them, therefore the appearance of the Lord Jeſus Chriſt is certain.*

1. That all the dead, which are or ſhall be brought into that ſtate, ſhall be raiſed at the laſt day, is a truth ſo clear in the Scripture, that nothing is more clear. The general Reſurrection of the dead is one great Article of our Chriſtian Faith; one Principle of the Doctrine of Chriſt made mention of by the Apoſtle, *Heb.* 6. 1, 2. The dead *ſmall and great* ſhall be raiſed, and ſtand before God, *Rev.* 20. 12. We read of the Reſurrection of the *Juſt*, *Luke* 14. 14. Of the Reſurrection of the *Juſt and Unjuſt*, *Acts* 24. 15. I might multiply many Scriptures to prove this Doctrine of the Reſurrection, but I ſhall further ſpeak but of two places which purpoſely treat thereof, and being ſo full of Arguments, I ſhall make uſe of no other than there I find for the evidencing of this truth.

1. The former Scripture is in *Mat.* 22. from *ver.* 23. to the 34. *The ſame day came the Sadduces to him, which ſay there is no Reſurrection, and asked him, ſaying Maſter,* Moſes *ſaid, If a man die having no Children, his Brother ſhall marry his Wife, and raiſe up Seed to his Brother. Now there were with us ſeven Brethren, and the firſt when he had married a Wife deceaſed, and having no iſſue, left his Wife nnto his Brother. Likewiſe the ſecond alſo, and the third unto the ſeventh; And laſt of all the Woman died alſo. Therefore in the Reſurrection, whoſe Wife ſhall ſhe be of the ſeven, for they all had her. Jeſus anſwered and ſaid unto them, Ye do erre, not knowing the Scriptures, nor the power of God: For in the Reſurrection,*

ons, they neither marry nor are given in marriage, but are like the Angels of God in Heaven. But as touching the Reſurrection of the dead, have ye not read that which was ſpoken unto you by God, ſaying, I am the God of Abraham, *and the God of Iſaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard this, they were aſtoniſhed at his Doctrine.* And verſ. 34. it is ſaid, *He put the Sadduces to ſilence.*

Here we have a Diſputation concerning the Doctrine of the Reſurrection, wherein we may take notice of,

1. The *opponents*, and they were the *Sadduces*, who denied the Reſurrection, they denyed the immortality of the Soul, for they ſaid there was no Angel nor Spirit: *Acts* 23. 8. And they denyed the Reſurrection of the body.

2. The *Reſpondent*, and that was the *Lord Jeſus Chriſt*, the wiſdome of the Father; he that when he was but twelve years old, did diſpute with the Doctors in the Temple, and filled all that heard him with aſtoniſhment at his underſtanding and anſwers, *Luke* 2. 46, 47. And much more now, when he was ſo much encreaſed in wiſdome, was he able to deal with the *Sadduces*, and anſwer them about this truth, of which (he coming out of the boſome of the Father, and being acquainted with his ſecrets) he had ſo perfect knowledge; he had anſwered the *Herodians* before moſt wiſely to their enſnaring queſtion, whether it were lawful to pay tribute to *Cæſar*; and he was able to give anſwer to the *Sadduces* about the Reſurrection.

3. The *Objection* of the *Sadduces*. Maſter *Moſes* ſaid, &c. their Argument againſt the Reſurrection is this, If there were a Reſurrection, then there would be a confuſion in Relations, inſomuch as ſeven Men having been in this World married to one Wo-

man, all of them would claim a propriety in her, and to whom ſhould ſhe belong, would not this breed a diſcord? Muſt not ſix of them with grief be dreprived of her, who once was their Wife? And could this agree with the ſtate of perfection and happineſs, in which all the juſt ſhould be raiſed? The *Sadduces* thought now they had our Saviour upon the hip; they thought now it is likely that they ſhould confound him with this Argument, that they ſhould gravel him and ſhame him before the People; they could not anſwer it themſelves, and they thought that our Saviour could not anſwer it neither; and truly the objection hath ſubtilty in it.

4. The *anſwer* of our Saviour lies in verſ. 30. *In the Reſurrection they neither marry, nor are given in marriage, but are like the Angels of God in Heaven.* Hereby he gives them to underſtand that there would be no confuſion in Relations at the Reſurrection, that there would be no enjoyment or deprivation of conjugal Relations there, becauſe ſuch Relations would then ceaſe; and Men and Women would then be like Angels, which neither have ſuch Relations, neither do ſtand in need of them; the end of ſuch Relations will then ceaſe, and the Relation will ceaſe too.

1. One end of the conjugal Relation here, is, the propagation of Man-kind, inſomuch as the number is incompleat, and will be incompleat till the end of the World, and the number is compleating by Generation; but at the Reſurrection the number of Man-kind will be compleat; the number of the Elect will be perfect, and in this regard they will be like to Angels, whoſe number was compleat at the firſt, and therefore this end of marriage ceaſing, the Relation ſhould ceaſe alſo.

2. Another end of marriage is mutual help; and this end alſo will ceaſe; at the Reſurrection the wicked

wicked they *ſhall* have no help, the righteous ſhall have *no need* of help from ſuch Relations; God will ſupply All, they will be perfect in him; God will be All, and in All: God will be inſtead of Father, Mother, Husband, Wife, and all unto them, like Angels they ſhall behold the Face of their Father, and have no need of conjugal Relations.

5. And with this Anſwer to the *Sadduces* Objection, we may take notice of Chriſts Diſcovery of their *errour*, and the grounds thereof, namely their ignorance of the Scriptures, and the power of God; whereby, our Saviour doth ſuggeſt a ſtrong Argument, to prove the Doctrine of the Reſurrection, drawn from the power of God, and the Scriptures; the Argument is this, If there be power in God to raiſe the Dead; and in the Scriptures he hath revealed that he will do it, then there will certainly be a Reſurrection of the Dead; But there is power in God to raiſe the dead, and in the Scriptures he hath revealed that he will do it.

1. That there is Power in God to raiſe the Dead, is evident, and none which acknowledge his Deity can rationally deny; he that had power to make the World out of nothing, hath power to raiſe the Dead out of their Graves; he that had power to give life, hath power to reſtore it; he that hath all power, hath this power; he who is infinite in power, who is omnipotent, unto whom nothing is difficult, he can raiſe the dead, and joyn ſoul and body together after a long ſeparation. There is little doubt, but God can raiſe the dead, but the great queſtion lyes in his will, whether he will or no. Therefore,

2. The Scriptures reveal his will herein; he that in the Scriptures hath promiſed that he will raiſe the dead, being ſo powerful and faithful, he will certainly do it; but God hath promiſed in the Scriptures,

that he will raiſe the dead. And though in the old Teſtament the Doctrine of the Reſurrection be ſpoken of more obſcurely, yet our Saviour fetcheth a proof of the Doctrine out of the Book of *Moſes*, which the *Sadduces* (as is obſerved) did only acknowledge. *Verſ.* 31. 32. *As touching the Reſurrection of the Dead, have ye not read what was ſaid to you by God, I am the God of Abraham, &c. God is not the God of the dead, but of the living*; our Saviour proves the Doctrine by ſtrong inference drawn from this place, which needs a little opening to perceive the argument.

It is not unlikely but our Saviour cleared the thing in more words, (for we have but the heads in Scripture of many things which were delivered in large diſcourſes) he made it ſo clear that it ſatisfied the people, and ſilenced the Sadduces.

The Argument formed up is this: If God be the God of *Abraham*, and the God of *Iſaac*, and the God of *Jacob*, when they are dead, then *Abraham*, *Iſaac*, and *Jacob* will riſe again from the dead, and ſo there ſhall be a reſurrection from the dead; but God calls himſelf the God of *Abraham*, and the God of *Iſaac*; and the God of *Jacob*, when they are dead, as they were, when he ſpake thoſe words to *Moſes* out of the buſh; therefore they ſhall riſe from the dead. The conſequence our Saviour proves, becauſe he is the God of the living, and not of the dead; if that *Abraham*, and *Iſaac*, and *Jacob*, be living before God, in regard of his purpoſe to raiſe them from the dead, becauſe he is their God, when their bodies lie rotting in the grave, and therefore they may be called living when dead, *by him who quickneth the dead, and calleth thoſe things which are not* (but ſhall be) *as though they were. Rom.* 4. 17. then *Abraham*, and *Iſaac*, and *Jacob* ſhall be raiſed from the dead, as certainly

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as if they were actually living; but they are living before God, in regard of his purpoſe and promiſe to make them alive; which is evident from the nature of the Covenant which he hath made with them, which doth include a promiſe of bleſſedneſs, and perfect happineſs, which he will give unto them. If God be the *God* of *Abraham*, and the *God* of *Iſaac*, and the *God* of *Jacob*, he is their God in Covenant, and by conſequence will make them perfectly happy, not only in regard of their ſouls, by receiving them into glory, when they die; but alſo in regard of their bodies too, by raiſing them from the dead at the laſt day, till which time their happineſs is but in part, and imperfect; and therefore hence may ſtrongly be inferred, that they ſhall be raiſed; and by conſequence all in Covenant ſhall be raiſed, to receive the perfect happineſs promiſed in the Covenant; and by parity of reaſon, that all out of Covenant ſhall be raiſed to receive the compleat puniſhment threatned to ſinners for their ſins; and by conſequence that there ſhall be a general Reſurrection. Thus our Saviour confirms this great Doctrine of the Reſurrection, whereby he ſtopped the mouths of the Sadduces; his anſwer made the people aſtoniſhed, and the Sadduces confounded; they came with their mouths open, but they went away with their mouths ſhut; they came with full cry, but they went away in ſilence; he put the Sadduces to ſilence.

2. The ſecond Scripture to prove the Reſurrection, is in 1 *Cor.* Chap. 15. throwout: It ſeemeth, that ſome amongſt the *Corinthians* who called themſelves Chriſtians, did deny the Reſurrection; now the ſcope of the Chapter is to refute this dangerous error, and to prove the truth, which the Apoſtle doth by ſeveral arguments.

1. The first argument is drawn from the Resurrection of Christ; If Christ be risen from the dead, then believers which are his members, shall be raised also; he will not suffer his members to lie for ever rotting in the grave, because his mystical body then would never be grown up unto perfection: Christ is the first fruits of them that sleep, *v.* 10. As certainly as he was awakened out of his sleep in the grave on the third day, so certainly shall all those that do, or shall sleep in Jesus, be awakened out of their grave at the last day: But Christ is certainly risen from the dead, which the Apostle proves,

1. From the Prediction thereof in the Scriptures, as his death was foretold, so also his Resurrection was foretold in the type of *Jonah*'s being cast out of the belly of the Whale on the third day.

2. From the testimony of those persons to whom the Lord Jesus Christ did appear after his Resurrection namely of *Cephas*, all the Apostles, above five hundred Brethren at once, who saw him before his ascension; and last of all, in that he was seen by himself upon the way to *Damascus* after his ascension: all which witnesses did with one mouth confirm the truth of Christs Resurrection.

3. From the absurdities which would follow if Christ were not risen.

1. The Apostles would then be found false witnesses, and the Spirit of God which spake in them, would be a false spirit, which is impossible.

2. Then their preaching would be in vain, and the whole Doctrine of Christianity, which was built partly upon this foundation, would fall to the ground.

3. Then their Faith would be in vain: because if Christ were still dead, he would not be a meet object for their Faith, for then he could not be the

Son

Son of God, nor a Mediator between God and Man.

4. Then Believers would be yet in their ſins; their ſins would remain unpardoned; becauſe ſatisfaction to Gods Juſtice would not have been compleated, had the bonds of death ſtill held our Saviour.

5. Then they which were fallen aſleep in Chriſt would be periſhed in regard of their bodies, like the beaſts when they die; becauſe if Chriſt were not riſen, it would be impoſſible that they ſhould ever riſe any more.

6. Then Believers ſhould have hope only in this life; becauſe if Chriſt were not riſen and aſcended into Heaven, to prepare room for them there, they could not have any good-grounded hope of ever being received into that place; and by conſequence it would follow, that believers, the beſt of men upon the earth, would be the moſt miſerable men of all others, becauſe they are expoſed to ſo many ſufferings for the ſake of Jeſus Chriſt: If they had hope only in this life, they would be moſt miſerable in regard of ſorrow, (though not in regard of ſin) for their hopes of future glory do ſupport and comfort them under all their afflictions; if they ſhould looſe their hopes, they would looſe their comforts, and be of all others the moſt forlorn and ſorrowful; it would break their hearts, and bring them to deſpair. Certainly then Chriſt is riſen, and as certainly ſhall the dead be raiſed.

2. The ſecond argument whereby the Apoſtle proves the reſurrection, is drawn from the parallel between the *firſt Adam*, and Chriſt the *ſecond Adam*, v. 21. &c. *Since by man came death, by man alſo ſhall come the reſurrection; for as in* Adam *all die, ſo in Chriſt ſhall all be made alive.* By *Adam* ſin came into the

world, and death by ſin, and death paſſed upon all his poſterity, becauſe all have ſinned, at leaſt in him: By Chriſt came righteouſneſs into the world, and by righteouſneſs life, and all his poſterity ſhall be raiſed by him unto eternal life at the laſt day, becauſe all are partakers of his righteouſneſs.

3. The third argument is drawn from the Reign of Chriſt at the right hand of the Father, until all his Enemies be put under his feet; and the laſt Enemy which ſhall be deſtroyed is Death; and Death is no wayes perfectly deſtroyed, but by the Reſurrection of the dead out of their graves, and the putting immortality upon the body; then when this corruptible ſhall put on incorruption, and this mortal ſhall put on immortality, death ſhall be ſwallowed up in victory; therefore ſince death, with other Enemies, ſhall be put under Chriſts feet, it is of neceſſity that there ſhould be a Reſurrection.

4. The fourth argument is in v. 29. *Elſe what ſhall they do that are baptized for the dead: if the dead riſe not, why are they baptized for the dead?* The words are difficult; various are the interpretations which are given; I like *Calvins* beſt, if it will hold with the words, Why are they baptized for the dead, or for dead? that is, why are they that are dying, and given over for dead, baptized? if the dead riſe not, Why will any when they are going out of the world be baptized in the Name of Chriſt? If they did not hope for a Reſurrection at the laſt; that as they are buried with him by Baptiſm unto death, ſo they ſhould riſe with him not only unto newneſs of life here, but alſo unto everlaſting life and glory hereafter.

5. The fifth argument is drawn from the jeopardy and ſufferings of Chriſtians, which they would not undergo unleſs they had hopes of the Reſurrection.

6. The

6. The denial of this Doctrine opens a door to licentiouſneſs. People would eat and drink, and let looſe the reigns to ſenſual delights, and commit ſin with greedineſs, if they muſt die, and there were no hopes of a Reſurrection to glory and happineſs, and no fears of a Reſurrection to torment and miſery.

Beſides, Scripture teſtimony and argument, which is the only firm proof of the Reſurrection; I might add for illuſtration, ſome Emblems of the Reſurrection in nature.

Naturaliſts tell us of a *Phœnix* which riſeth out of the aſhes, into which ſhe had burned her ſelf before; but it is more certain, that ſome Birds lie in holes dead all the winter, and get life again in the Summer; we ſee Plants, Herbs, Flowers, and the like wither in the Winter, and ſpring forth again when the cold weather is gone; we ſee the Sun ſets at night, and ariſe again in the morning; and we our ſelves, as we have an Emblem of death upon us when we are aſleep, ſo our awaking again, and ariſing from our beds, is an Emblem of our Reſurrection at the laſt day. It is certain that the dead ſhall be raiſed, which hath been proved.

2. And ſecondly, it is as certain that Chriſt ſhall raiſe them. *I will raiſe them at the laſt day, Joh.* 6. 40. this is ſpoken of believers; but it is ſpoken alſo of all, *Joh.* 5. 28, 29. *The hour is coming, in which all that are in their graves ſhall hear his voice, and come forth: they that have done good, to the reſurrection of life, and they that have done evil, to the reſurrection of damnation.*

Hence it ſtrongly follows, If the dead ſhall certainly be raiſed, and the Lord Jeſus ſhall raiſe them, that the appearance of Chriſt to do it is certain.

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3. *Arg.* The third argument to prove the certainty

ty of Christs second appearance may be drawn from the certainty of the last general Judgement.

If there will certainly be a day of general Judgement, and the Lord Jesus Christ will be the Judge; then the second appearance of Christ is certain: But there will be certainly a day of general judgement, and the Lord Jesus Christ will be the Judge; therefore Christs appearance is certain.

1. The certainty of the last Judgement is evident from Scripture, *Heb.6.2. 2 Pet.3.9. Rom.2,5,6,7.* and elsewhere frequently, and I shall further prove it by Scripture arguments.

It doth appear there will be a day of Judgment,

1. From Gods *appointment*, *Act.* 17. 31. *He hath appointed a day wherein he will judge the world in righteousness.* God appointed the Creation of the world, which accordingly he effected: he appointed the Reconciliation of the world to himself, which he brought to pass; and having appointed the judgment of the world, it shall as certainly be brought to pass in its day. Nothing can frustrate Gods appointments, God being so infinite in wisdome, doth not appoint any thing about which there shall be any reason to alter his determination; and God being so infinite in power, nothing can hinder the effecting of what he hath determined shall be done.

2. From Gods *Supreme and Universal Soveraignty*; he is the blessed and the great Potentate, which rules over all the Kingdomes of the earth; *He is the King of Kings, and Lord of Lords*, 1 *Tim.* 6. 15. All the children of men are not only his creatures, but also his subjects. As it is the work of earthly Kings to judge their subjects, and to dispense rewards and punishments; so God being the Supreme Soveraign, will judge all his subjects; Kings are but Gods Vicegerents, they rule under him, and they must

muſt give an account unto him; God will judge the Judges of the Earth: men do often judge unrighteouſly, ſometimes through their own wickedneſs and partiality; ſometimes through ignorance and falſe information; the righteous are condemned by ſome, and notorious offenders are acquitted; and thoſe which judge moſt righteouſly, cannot find out all that ſhould fall under the laſh of the Law; and the ſtricteſt laws of men do not reach all offences againſt God; therefore there is need that the Soveraign Lord and king ſhould call the whole world to another judgment, which will be at the laſt day.

3. From Gods moſt *excellent Wiſdom* in the management of his government over the children of men; the wiſdom of God now is much out of ſight, and is little taken notice of in the world: there ſeems now to be a great diſorder and confuſion in the government of men; the moſt faithful ſubjects of the King of Heaven in moſt places are trodden under foot, and have many bitter cups put into their hands; and the moſt vile Traitors and Rebels, againſt the higheſt Majeſty, are lifted up into the ſeat of honour, and ſpend much of their daies in mirth and jollity; we read in Scripture of the various and great afflictions of Gods People. *Heb.* 11. 36, 37. Some there were *mocked, and ſcourged, and tortured, they were ſawen aſunder, they were ſlain with the Sword, they wandered about in Sheep-ſkins, and Goat-ſkins, being deſtitute, afflicted and tormented*, and yet ſuch as the *World was not worthy of*; whereas it is ſaid of the wicked, *Pſal.* 73. 5, 7, 10. *Their eyes ſtand out with fatneſs, they have more than heart could wiſh, and Waters of a full Cup are wrung out unto them; and they are not in trouble like other Men, neither are they plagued like other Men*, See alſo *Pſal.* 17. 14. *Job.* 21. from the 7. *verſ.* to the 14th.

So

So that if there were not another Judgment, God would ſeem to have been an ill-contriver of Government for the welfare of his people, and to have ill-conſulted his own glory in the World; yea his enemies would ſeem to have out-witted him; therefore it is needful there ſhould be a day of Judgment, when all things ſhall be ſet at rights, and put in order; when Gods wiſdom all along ſhall plainly appear in the view of all, and his glory be made manifeſt; when his people ſhall be exalted, and his enemies debaſed.

4. From the infinite holineſs of God, now the holineſs of God is trampled under foot by ungodly ſinners; they ſcorn and deride it, where ever they ſee any Image or appearance thereof; they ſcoff at the name of a Saint; they hate holineſs, and many do their uttermoſt to baniſh it the World; which is a high affront, which ſuch Perſons offer to the higheſt Majeſty in this high attribute; it is therefore neceſſary that there ſhould be a day of Judgment, that God may redeem the honour of his holineſs, which now lies under ſuch contempt; then he will make his holineſs to ſhine with an amazing excellency in the eyes of all thoſe that did deſpiſe it.

5. From Gods *juſtice and righteouſneſs*; God hath given unto Man a moſt juſt and righteous Law, and annexed threatnings of everlaſting puniſhment, which he will inflict upon the breakers thereof; Gods juſtice cannot be ſatisfied without execution of his vengeance in the puniſhment of all tranſgreſſors, except it be of ſuch who have an intereſt in the ſatisfaction, which was made by the Lord Jeſus Chriſt; and all the Children of *Adam* being tranſgreſſors, and very few of them having an intereſt in Chriſt and his merits, and none receiving condign puniſhment for their ſins in this life; therefore there will be a

day

day for the revelation of the juſt and righteous judgment of God, *Rom.* 2. 5. This righteouſneſs of God doth engage him not only to puniſh the wicked for their ſins, but alſo to give his people that reward which the Lord Jeſus Chriſt hath purchaſed and prepared for them; therefore there muſt be a day for him to do it in.

Thus it doth appear, that there will be a day of general Judgment.

2. That Chriſt will be the Judge, is alſo evident from Scripture, *Acts* 17. 31. *He hath appointed a day wherein he will judge the World in righteouſneſs by the Man whom he hath ordained, whereof he hath given aſſurance unto all Men, in that he hath raiſed him from the dead.* And *Rom.* 14. 10. *We ſhall all ſtand before the Judgment Seat of Chriſt.* And 2 *Cor.* 5. 10. *For we muſt all appear before the Judgment Seat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* And Chriſts judicial proceedings is ſet forth at large, *Matth.* 25. Hence then it follows that the Lord Jeſus Chriſt ſhall certainly appear to Judgment. I might add other Arguments drawn from the faith, and hope, and expectation of the righteous, and Chriſts faithfulneſs, love, and the engagement of his honour to appear again, but ſo much concerning the certainty of Chriſts ſecond appearance.

CHAP. XII.

3. THe third thing promiſed, *is to ſhew that the Lord Jeſus Chriſt will quickly appear*, that is, 1. He will come within a ſhort time. 2. He will come ſuddenly and unexpectedly, when he doth appear.

1. Chriſt will come quickly, that is, *within a ſhort time. Heb.* 10. 37. *Yet a little while, and he that ſhall come will come, and will not tarry.* He that ſhall come will

will come, there is the *certainty* of his coming, and yet a little while, he will come, and will not tarry, there is the *speedines* of his coming. *The Lord is at hand, Philip.* 4. 5. *The coming of the Lord draweth nigh, James* 5. 8. *The Judge standeth at the door. vers,* 9. *The end of all things is at hand,* 1 *Pet.* 4. 7. Therefore our dayes are called *the last dayes.* 2 *Tim.* 3. 1. *And upon us the ends of the World are come,* 1 *Cor.* 10. 11. We live in the end of the World, in the last dayes, in the old age thereof. The World hath as it were three ages, the youth, the middle age, and the old age; the Youth of the World was from the creation to the Flood; the middle age from the Flood to the first coming of Christ; the old Age from the first coming of Christ, to the second coming; the old age and last dayes of the World began in the Apostles time, now many of them are spent, and we are come not only to the declining years, but also to the decrepit age of the World; and if the Lord Jesus Christ were to come shortly in the dayes of the Apostle, much more shortly will he come now, when so many years are past since the Scripture was writ, and these things foretold.

If any should doubt of the certainty of Christs appearance, because the Scripture speaks of the speedines thereof, as if Christ had been in those dayes presently to come, and yet above sixteen hundred yeares are past, since the promise was made.

I answer, that the Apostle *Paul* who in his first Epistle to the *Thessalonians* spake of Christs coming, as if it might be in his time, 1 *Thess.* 4. 16, 17. *The Lord himself will descend from Heaven with a shout, &c. And the dead in Christ shall rise first; then we which are alive and remain shall be caught up in the Clouds, &c.* The same Apostle tells the *Thessalonians* in his second Epistle, *Chap.* 2. 3. *That the day of the Lord should not come,*

come, till there was a falling away, and the Man of ſin ſhould be revealed, &c. And *verſ.* 7. That there was then a let to the Revelation of the Man of ſin, which was the Heatheniſh *Romane* Empire, which it was not likely in haſte, neither was removed till ſome hundred of years after; and therefore it is evident from that place, that the coming of the Lord was not to be until ſeveral ages after the writing of the Scriptures. This may be ſufficient to give ſatisfaction concerning the length of time, ſince the Scripture tells us that the Lord Jeſus would quickly appear.

If any profane Mockers ſhall ſcoff at this anſwer, and ſay, where is the Promiſe of his coming? Do not all things remain as they were ſince the Creation? Do not the Sun, and Moon, and Stars keep their conſtant courſe? And what likelihood of the darkning of the Sun, and falling of the Stars, and the paſſing away of the Heavens with a great noiſe? Is not the Earth eſtabliſhed upon ſure foundations, and what likelihood of moving it and burning it, with the works which are upon it? and if Chriſt would have come ſo quickly, would not he have been here before now? I anſwer,

1. That the Apoſtle *Peter* foretels, that in the laſt days ſuch ſcoffers ſhould ariſe. 2 *Pet.* 3. 3, 4.

2. That all things are not as they were from the Creation, for the World in the time of *Noah* was drowned with the Flood, *Noah* only excepted, and thoſe which were with him in the Ark; ſurely there was a great transformation of things in that age, *verſ.* 5, 6.

3. That by the ſame word of command, whereby the old World was drowned with Water, by the ſame Word, the World that now is ſhall be burned with *Fire at the day of Judgment and perdition of the ungodly*, verſ. 7.

4. That

4. That though many hundred years be paſt ſince the promiſe, that the Lord would come quickly, yet there is not a failure, in regard of God; for though the time be long, in regard of our account, who are of ſo ſhort continuance; and time ſeems tedious to us, becauſe of the miſeries of our ſhort life; yet in regard of the eternal God, the time is but ſhort, for in his ſight *a thouſand years is but as one day*, and by that account there are not yet two dayes paſt ſince the promiſe. *verſ.* 8.

5. The reaſon of Gods protracting this appearance of Jeſus Chriſt to Judgment, is for our ſakes; it is from his long-ſuffering to us-ward, that hereby he might lead us unto repentance, *verſ.*9. The Lord hath a number to be called, ſome of which may be unborn, others not yet newborn, but ſcattered amongſt the wicked; but when the Elect are all called, and perſwaded to repent, and believe, and are gathered into Gods Family, I doubt not but the Lord Jeſus Chriſt will be here immediately. The Lord Jeſus ſurely now will come within a ſhort time; the certain time of his appearance is unknown, *Matth.* 24. 36. *But of that day and hour knoweth no Man, no not the Angels, but the Father only*; this is a ſecret which God hath locked up in his own breaſt, it is written in the Book of this Decree, and however other things are revealed and unfolded to Men, yet the leaf where this is written is folded up and ſealed, ſo that none can read it; yet ſurely it cannot be long before the myſtery be finiſhed, and Chriſt be revealed from Heaven; yet a little while and he will be here, he ſtands at the Door, and the Door will quickly be opened, and then he will make his appearance.

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2. The Lord Jeſus Chriſt will come quickly, that

is ſuddenly and unexpectedly, eſpecially in regard of the ungodly world. *The day of the Lord will come as a ſnare upon all them that dwell on the face of the whole Earth,* Luke 21. 34, 35. *And ſudden deſtruction will then come upon the wicked, as pains on a Woman with Child,* 1 *Theſ.* 5. 3. The Lord will come *in a moment, in the twinkling of an eye,* 1 *Cor.* 15. 52. *As lightning cometh out of the Eaſt, and ſhineth unto the Weſt, ſo ſhall the coming of the Son of Man be,* *Mat.* 24. 27. Further, this coming of the Lord Jeſus is ſet forth in Scripture.

1. By the coming of a Thief in the night, *Rev.* 16. 15. *Behold I come as a Thief,* 1 *Theſ.* 5. 2. *For your ſelves know perfectly, that the day of the Lord ſo cometh as a Thief in the night,* 2 Pet. 3. 10. *The day of the Lord cometh as a Thief in the night, in which the Heavens ſhall paſs away with a great noiſe, &c.* The Lord will not come like a Thief, in regard of any wicked purpoſe and deſign; but he will come like a Thief, in regard of the ſuddenneſs and unexpectedneſs of his coming. Men do not think of, they do not know of, they are not aware of, they do not deſire the coming of Thieves: ſo the Lord will come at a time which men do not know of, when they do not think of it, when they are not aware of it; and he will be more unwelcome at his ſecond appearance to the greateſt part of the World, than a Thief, who comes ſuddenly in the night, and breaks in upon their houſes, to ſteal their goods, and take away their lives; when the Lord Jeſus ſhall ſuddenly unfold the doors of Heaven, and come down in his glory, and ſummon the wicked to Judgment, how will they ſtart, and be affrighted out of their deep ſleep of ſecurity, and be filled with horrour and amazement!

2. Chriſts coming is ſet forth by the coming of a

Bridegroom at midnight, in the Parable of the ten Virgins, *Mat.* 25. 6. *At midnight there was a cry made, Behold the Bridegroom cometh, go ye forth to meet him.* The Virgins were all aſleep, the wiſe as well as the fooliſh, they did not expect the Bridegroom at that time; the coming of Chriſt will be ſudden and unexpected, as to the particular time unto his own Diſciples; yet they will quickly ariſe, and trim their Lamps, and receive him with joy, when the Lamps of the fooliſh Virgins, for want of Oyl, will go out, and they ſhall be ſhut out of the Bride-chamber of Heaven for ever.

3. Chriſts coming is ſet forth by the coming of the Flood upon the old World, and *Noah*'s entring into the Ark: *Luke* 17. 26, 27. *And as it was in the daies of* Noah, *ſo ſhall it be in the daies of the Son of Man; They did eat, they drank, they married Wives; they were given in marriage, until the day that* Noah *entered into the Ark, and the Flood came and deſtroyed them all.* The old World was very licentious, and ſecure in the daies of *Noah*; though univerſal ruines and deſtruction were ſo neer, yet it being a thing which was unſeen, they did not expect it, nor take any care to prevent it. It is ſaid of *Noah*, *Heb.* 11. 7. That *by faith being warned of God, of things not ſeen as yet, moved with fear, he prepared an Ark to the ſaving of his houſe:* By faith he knew that the Flood would come, when there was no appearance of it, nor poſſibility, in regard of the ordinary way of the working of ſecond cauſes; he believed it, becauſe God who could effect it, and who cannot lie, had foretold it; and therefore he prepared, according to Gods direction, this great Veſſel, to defend himſelf and Family, and ſome living Creatures of every kind, againſt the Waters, which he foreſaw were coming upon the earth; but the ungodly World, having

having no eye of Faith, could not diſcern this unſeen thing; it is moſt likely they heard often of it by *Noah*, who was a Preacher of righteouſneſs; but they did not believe it, therefore they did not expect it, nor fear it, nor prepare for it; they eat, and drank, and ſlept, and ſinn'd as if no ſuch thing had been coming upon them: It is likely, when they ſaw *Noah* build the Ark, ſuch a large and capacious Veſſel, on the dry Land, that they ſcoffed at him, and accounted him no better than a mad-man, as we ſhould do a Man that ſhould build a Ship on the top of a Mountain, and expect that Waters ſhould come up thither, and waft it away.

But when the daies of an hundred and twenty years, which the Lord had appointed the old world to continue, after his threatning of their deſtruction, were expired; when the Decree had brought forth, and the year of Gods recompence was come, and the day of his fierce anger, wherein he ſent the Flood upon the earth, O the terrour and amazement which did ſurprize the ſecure ſinners of the world at that time! when the Windows of heaven were opened from above, out of which God looked forth upon ſinners, with ſuch a furious countenance, and poured forth his anger in ſuch ſtreams of water; and the Fountains of the great Deep were opened from beneath, and the Flood began to ariſe, and lift up the head, and ſwell about them; when the Valleys were filled with running waters, and the Plains were covered, as if they had been a Sea; when this Enemy did combine ſo many Forces together, (having a Commiſſion from God to deſtroy) and ſtrengthened it ſelf on every ſide, and environed theſe rebellious ſinners round about, and aſſailed them in every quarter; when not only ſmaller Cottages were overturned, but alſo the ſtreams brake

in with irresistible force upon the strongest and greatest Edifices; when great doors were lifted off of their hinges, or broken to pieces, and the water (like a Thief) climbed in at the Windows, and roaring all about with a hideous noise, pursued those which fled from it, following them up stairs, even to the highest room until it had overtaken them, and devoured them without mercy; think what a hurry and affright the World was in at that time; how every one shifted for himself, if possible, to preserve himself from the fury of this Conqueror; how they forsook the lower grounds, and flocked together to the Hill-Countries in great haste, leaving their substance behind them, with a sad heart; how they were drenched with the Rain from Heaven, and wet to the skin as they went along, and scarcely were able to take breath, the storms were so impetuous about them; and when they perceived the Flood to beset the highest Mountains, (whither some of them were fled, and upon the top of which some of them had climbed, hoping (it may be) that they had got unto an inaccessible place) and that the billows were mounting towards them; and now the whole World seeth their death and ruine to be inevitable, that there was no contending with, no resisting or flying from these armed Waters, which God had sent to execute his vengeance upon them for their sins; we may imagine something of the horrible perplexity of their minds: O how did they look one upon another, when such a judgement as this was come upon them, which they never looked for! how did they speak! how did they weep! how did they cry and screek! what distress was there then upon all Nations, and how did their hearts fail them, and sink within them through fear, when they looked upon the Flood that was come upon the earth; when they

they heard the winds blowing, and waves roaring, and ſaw no way of eſcaping? Then they which had heard *Noah* foretel and threaten them with the judgment, too late believed the truth of his words, which before they did not regard; then they which had ſeen *Noah* build the Ark, and had accounted him no better than mad, were convinced of their own folly and madneſs, that they did not with him take ſome courſe for the defence of themſelves at this time; then they were perſwaded of *Noah's* wiſdom above all others on the earth, and could have wiſhed that they had imitated his wiſdom, in building for themſelves ſuch another Ark, or that they were with him in his; and poſſibly ſome, when the waters were come, and *Noah* was ſhut in by God in his Ark, might run to the place and endeavour to clamber into it, and be waſhed off with the ſtream.

Thus will it be at the ſecond coming of the Lord Jeſus Chriſt to judgement, his coming will be ſudden and unexpected: the wicked of the earth will be eating and drinking, marrying and giving in marriage; they will be as ſenſual and ſinful, and as ſecure withal, as they are at this day; they are told frequently, by the preaching of the word, that the day of judgment is appointed, and that it haſtneth greatly; that the Lord Jeſus Chriſt will come, and that he will come quickly; but they want faith to believe it, and therefore they do not expect it, nor fear it, nor prepare for it: It is ſaid, *Luke* 18. 8. *When the Son of man cometh, ſhall he find faith on the earth?* Some interpret this place as ſpoken not of Chriſts ſecond perſonal coming to judgment; but of his coming in a way of eminent deliverance of his people from the cruelty and oppreſſion of their enemies, which will be ſo ſtrange and unexpected, becauſe they ſhall be brought ſo low, inſomuch that

there will hardly be faith in any to believe a deliverance. Others interpret this place, as ſpeaking of Chriſt's laſt appearance to judgment; that the earth will then be generally ſecure, and that wicked men, and unbelievers, and oppreſſours of Gods people will abound, and that true believers will be rare, and very hardly to be found: I ſhall not determine which is the true ſenſe of the place, but ſure I am the wicked will be many, and very ſecure at the day of Chriſt's appearance; though the wicked be forewarned of this day, yet they do not believe this thing, than which nothing is more certain; the wicked, which are mingled amongſt Gods people, think ſtrange that they do not run with them unto the ſame exceſs of riot; they look upon them as no better than fools, and people beſides themſelves, when they ſee them deny themſelves, ſleight the pleaſures and profits, and vanities of the world, and are ſo ſollicitous above all other things to prepare an Ark for the ſaving of their ſouls, to get an intereſt in Jeſus Chriſt, typified by the Ark, that under his ſhelter they may be defended from the ſtorm of Gods wrath, which ſhall beat upon the head of the wicked at the laſt day. The wicked do expect Chriſt's comming no more than the old world did the Flood in the daies of *Noah*.

But when the time which the Lord hath appointed the world to continue, is expired, and the Angel hath lifted up his hand to Heaven, and ſworn by him that liveth for ever and ever, that time ſhall be no longer; when the myſtery of God is finiſhed, and all the things to be done in the world are accompliſhed, and the day of judgment of old ordained, is now come, and Chriſt hath received his commiſſion from his Father to ſummon all to his judgment ſeat: O the dread that will on that day fall upon the wicked

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tribes of the earth! when they ſhall ſee the heavens opened above, and ſuch a glorious Majeſty, with ſuch a glorious Train appear in the air; and when the earth and the graves ſhall be open beneath, and all the dead bodies of all generations ſhall be raiſed and come forth, and ſome of them ſhall be caught up to meet the Lord in the clouds, and themſelves with the moſt to be left behind; and when they feel the wrath of God to begin to aſſaile them like a flood, and to be poured into their ſouls like water; when they ſee Chriſt coming in flaming fire to take vengeance upon them for their ſins: O this will be an unexpected and terrible appearance, and ſo much the more terrible, by how much the leſs expected: Then they will not endeavour to climb up mountains, but to creep under them to hide them from the wrath of the Lamb, but all to no purpoſe, no mountain will receive them, for all the mountains, and earth it ſelf, with the heavens, will flee away from the face of the Lord Jeſus Chriſt, when his Throne is ſet for Judgment, *Rev.* 20. 11. they will then look about them, and perceive all refuge to fail them, and no way of eſcaping for them; then they will with grief remember the warnings which they had of theſe things, and be vexed at the very heart that they did not take warning; then they will wiſh for an Ark; and O that they had an intereſt in Jeſus Chriſt! and they will account believers, whom once they eſteemed as fools and mad men, to have been the wiſeſt people upon the earth; and O that they were in their condition! poſſibly ſome may endeavour to clamber up into the air with them, when they are aſcending to their Lord; but they will have weights ſufficient to keep them down. The dread of ſinners at the laſt day, when Chriſt doth come ſo ſuddenly and unexpectedly will be far greater than the dread of the old world in the daies of the Flood.

4. And laſtly, to name no more, the ſuddenneſs and unexpectedneſs of Chriſts coming is ſet forth by the raining of Fire and Brimſtone from Heaven upon *Sodom* and *Lots* going out of that wicked place, *Luke* 17.28, 29, 30. *Likewiſe as it was in the daies of Lot, they did eat, they drank, they bought, they ſold, they planted, they builded: But the ſame day that Lot went out of Sodom, it rained Fire and Brimſtone from Heaven, and deſtroyed them all: Even thus ſhall it be in the day when the Son of man ſhall be revealed.* The *Sodomites* were notoriouſly wicked, they were worſe than beaſts, they would have offered violence, and buggered the very Angels which were ſent to *Lot*; they were generally wicked, there were not ſo many as ten righteous perſons in the place, though righteous *Lot* dwelt amongſt them; it is likely there was not one righteous perſon, beſides what was in *Lots* family; and though they were ſo wicked, and the cry of their ſins was gone up to Heaven, and the Lord was provoked unto ſo great diſpleaſure by them; yet they are jovial and ſecure; they did not think in the midſt of their peace, that ſudden deſtruction was ſo near; *Abraham* with his ſervants had not long before delivered them out of the hand of *Chedorlaomer*, (againſt whom they had rebelled) and *Amraphel*, and the other Kings which had conquered them and ſackt the place; they did not think of a more furious enemy, who was arming himſelf againſt them, even the King of Heaven, againſt whom they had worſe rebelled, and out of whoſe hands none could deliver them: They ate, and they drank, they did not think that their fleſh, and all the proviſions thereof ſhould ſo ſoon be devoured by flames; they bought, and they ſold, they did little expect that both money and merchandize ſhould be conſumed ſo ſuddenly; they planted and they builded, they did not

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in the leaſt imagine that inſtead of ſhowres of Rain from Heaven to water their Plants, to make them grow, they ſhould have ſhowres of Fire and Brimſtone to burn up their plants, and burn down their houſes to the ground. The *Sodomites* did not in the leaſt look for ſuch a Judgment as this: it is ſaid, *Gen.* 19. 14. *That* Lot *went out and ſpake to his Sons-in-law, which had married his Daughters, and ſaid, Up, get you out of this place, for the Lord will deſtroy this City: but he ſeemed as one that mocked unto his Sons-in-law.* His words were unto them like idle tales, which they did not believe, otherwayes they would not have remained in the place until they had been conſumed; and if *Lot*'s Sons-in-law, (who in likelihood were ſome of the beſt of the place) did not believe nor expect the judgment, though they were forewarned by their Father; much leſs did the reſt of the *Sodomites* expect it, that had not before heard of it. This Fire from Heaven was altogether unexpected in *Sodom.*

But the ſame day that Lot *went out of Sodom, it rained Fire and Brimſtone upon them, and deſtroyed them all.* The morning was clear, when *Lot* went forth, and the Sun did ſhine with a glorious brightneſs, when he got into *Zoar*; but then we may imagine that a ſtrange darkneſs did quickly fill the Heavens, when the Lord came down cloathed with vengeance as with a garment, and wrapped in thick Clouds of the Sky; when the Lord thundered in the Heavens, and the higheſt gave his voice, Hail-ſtones and coals of fire; when the Lord rained Fire and Brimſtone upon the place; Who can utter the horrible perplexity of the *Sodomites* on that day, under this unthought of, unexpected, ſudden, and ſo dreadful unheard-of Judgment? when they opened their windows and doors of their houſes in the morning, and perceived

ved the faſhion of the Heavens to be altered, and the tempeſt of Fire and Brimſtone to beat in upon them ſo ſorely and ſuddenly; when the air was ſtrangely converted into fire, and ſuch ſcalding ſulphurious matter enkindled by the Breath of God did fall upon them; when the whole place was put into flames together, and every houſe was ſet on Fire by this Fire from Heaven, when they ſaw if they went forth of doors, they ſhould be burnt by the Fire of Heaven, if they ſtayed within, they ſhould be burnt by the fire of their houſes; when there was ſuch a dreadful burning heat by the Fire, accompanied with ſuch a ſtinking, noyſome, ſuffocating ſmoke by the brimſtone; when there was a little kind of Hell in that place both for torment and ſin; O the dread of the *Sodomites* at that time! then thoſe Beaſts which would have forced themſelves into *Lots* doors, to commit leudneſs, and were ſtrucken by the Angels with blindneſs, when they began to feel the violence of this Fire, and their pampered fleſh began to be roaſted by theſe flames, how did they howl like dogs? how did they roar and yell with anguiſh and horror? Then all the ſinners of the place, whoſe ſins before went up with ſuch a loud cry into the ears of God, what a loud cry did they ſend forth out of every houſe under the ſenſe of their torments? then the Sons-in-law of *Lot*, who were forewarned, I believe, were above others perplexed and filled with unſpeakable vexation, that they did not hearken to the voice of their Father, and remove with him from that place before the Fire came; then they knew he did not mock them, but was in good earneſt, and that his words were not idle tales, but the truth of Gods intention, which he was ſent to give them notice of: *Sodom* is now made a fiery Furnace, and all the wicked of the

place

place are conſumed together ſuddenly and unexpectedly.

Even thus will it be in the day when the Son of Man ſhall be revealed, when the Lord Jeſus Chriſt ſhall come to Judgment. The world is very wicked, and the longer it doth continue, the worſe it grows; the ſins of the wicked world, like the ſins of *Sodom* have gone up with a loud Cry to God; and the Lord hath exerciſed his patience a long time to lead them unto repentance; and if there had not been ſome righteous perſons on the earth, the day of Judgment would have been long ago; if there had not been ſome *Lots* in *Sodom*, I mean ſome Elect perſons in their ſins, that are yet to be called, and ſome as yet unborn, that muſt be gathered, the World would ere this have been conſumed, for the wickedneſs thereof; there is a meaſure appointed for the Worlds ſins, which will be filled up, and there is a number appointed of choſen perſons, who ere long will be brought in, and ſo ſoon as *Lot* is got into *Zoar*, God rains Fire and Brimſtone on *Sodom*; and I conceive that ſo ſoon as all the Elect perſons are got into Chriſt, that then Chriſt will appear to Judgment; and as it was in the daies of *Lot*, ſo will it be on the day of Chriſts appearance; the wicked of the World will be ſecure, eating and drinking, buying and ſelling, planting and building.

The day before Chriſt cometh will be a *merry day* with ſome ungodly ſinners, they will be eating and drinking, feaſting and carouzing, ſinging and rejoycing, and putting the evil day far from them, even when it is ſo very neer; but how will their chear be changed the next morning? how will their ſinging be turned into howling, and their joy into heavineſs and dreadful terror?

The

The day before will be a *gainful day*, it may be with many in their buying and selling, possibly they may have got a good bargain in their buying, and got good profit in their selling; and it may be a *busie day* with others in their planting and building, which may fill their time and thoughts with worldly care and contrivements for many years to come, little thinking that the world is not of a years, nor two daies standing longer; but O what terror will seize upon these worldlings the next morning, when Christ doth appear to judge them! and they find, that whilst they have gained something in the world, which they cannot now keep, and will yield no profit in this day of wrath, that they have lost their souls and happiness for ever, which they cannot regain; that whilst they have been busie about trifles, they have neglected the one thing necessary; then they will wish, that instead of planting Trees in their ground, they had spent their time in getting grace planted in their hearts; that instead of building houses for their bodies, they had laid a good foundation for this time, and got a title to the building of God, the house not made with hands, which is durable and eternal.

The day before Christs coming will be a *sinning-day* with all the wicked, and a *day of general security*; some will be swearing and cursing, others will be oppressing and grinding the faces of the poor, others will be reproaching and persecuting of Gods people; and the very night before, it may be many wicked persons may be got together Carding, and Dicing, and Drinking all night unto Drunkenness, and others may be got into the unclean Bed, and there lie in their filthiness, and all will be sleeping in sin and security; but the sound of the last Trumpet will startle and awaken them all; when sinners

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open their eyes on this morning, and see the Heavens open before them, and the Lord Jesus Christ descend in such glory as hath been described, none can utter what their perplexity will be at that day; and the suddenness of Christs coming will make their horror the greater; some of them were told of this day of Fire, when the Heavens should pass away with a great noise, and the Elements should melt with fervent heat, and the earth (with the works thereof) should be burnt up, and what course they should take to escape the vengeance of this day; they were perswaded to leave their sins, to flee from the wrath to come, to hasten out of *Sodom*, if they would not be consumed in its flames, to get away, and not look back, to flee presently into *Zoar*, where only they could be hid, to get into the City of refuge, if they would escape the vengeance which did pursue them, which had them upon the chase; they were invited into Gods Family, and into the arms of his mercy; they were invited unto Christ, and to partake of his grace freely; they were told again, and again, if they did go on in the way of sin, that iniquity would be their ruine, that so long as they did abide in a state of impenitency and unbelief, that the wrath of God did abide on them; they were told how sweet a Saviour the Lord Jesus Christ was, and how ready he would be to receive them, if they applied themselves by faith, with repentance for sin unto him; and they were told how furious and inexorable a Judge he would be, and what vengeance he would take upon them at the last day, if they did not take warning in the day of grace, which they had allowed them; they were told that Hell Fire was very hot and intollerable, and that Heavens pleasures were very sweet, and most desirable, and they were earnestly entreat-

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ed to fly from the former, and accept of the latter, upon the moſt reaſonable termes, on which they were proffered: But they were like *Lot*'s Sons in Law, they did not believe: Miniſters which warned them, ſeem'd in their eyes, as if they had mocked them, their words ſeemed like idle tales; whatever haſte the *Lots* made out of *Sodom*, they would not ſtir; they did not look after a *Zoar* to flie unto; they hugged their ſins, and would not leave them; they heard of Chriſt, but they neglected, ſlighted, refuſed him; they did not apprehend ſuch need, which they had of a Saviour; they were fearleſs of future wrath, and careleſs of the ſalvation and happineſs of their ſouls. But when Chriſt doth come down ſo ſuddenly and unexpectedly to judge and condemn them, and ſhall caſt them into the Lake, which burns with Fire and Brimſtone; then they will remember theſe things with vexation, far greater than that of *Lot*'s Sons in Law, (when Fire and Brimſtone was rained from Heaven upon them) who would not hearken to the counſel of their Father to eſcape it.

CHAP XIII.

The Application.

THe Lord Jeſus Chriſt will certainly and quickly appear.

The day is appointed by the eternal and unalterable decree of God, and he hath revealed the thing, though not the time; in his word of truth; the day approacheth, it cannot be far off; time is flying away upon ſwift wings; the day of the World is almoſt ſpent; the ſhaddowes of its evening are ſtretched forth to a great length; yet a little while, and Chriſt will be here; he will appear in his glory; never did eye of Man behold ſuch glory and majeſty in the greateſt earthly Potentate, as will be ſeen in the Lord Jeſus

Chriſt

Chriſt on this day; all the ſtate, and pomp, and ſplendor, and glittering glory, which ſome Princes have been decked withall in their Triumphant ſhewes, is no more to be compared with the pomp and ſplendor of the Lord Jeſus Chriſt in this appearance, than the ſhining of a Candle, or Glow-worm, or rotten ſtick in the night, is to be compared with the ſhining of the Sun, in its noon-day glory: Ere long the great Gates of Heaven will lift up their heads, and thoſe everlaſting Doors (within which Chriſt doth, for the preſent, remain) will be opened; and then this King of Glory will come forth, and come down with marvellous ſplendour and brightneſs of Majeſty; It is ſaid, *Pſal.* 47. 5. *God is gone up with a ſhout, the Lord with the ſound of the Trumpet*; then God will come down with a ſhout, the Lord with the ſound of a Trumpet, 1 *Theſſ.* 4. 16. *The Chariots of the Lord are twenty thouſand, even thouſands of Angels: Pſal.* 68. 17. All the holy Angels ſhall attend upon him, and blow the Trumpet before him, at this laſt Aſſizes, to awaken and ſummon the World to judgment: then the Sun in the Firmament will be darkned, when this more glorious Sun doth appear; then the whole frame of Heaven will ſhake, and the foundations of the Earth will be moved, the everlaſting Mountains will bow, and the perpetual Hills will ſhrink; yea the Heavens will paſs away with a great noiſe, and like a skroll be rolled together, and the Elements will melt with fervent heat, and the Earth will be on Fire, and every Mountain and Iſland will flee away from before his face; then the Sea will roar, and all living Creatures, likely, will be in a ſtrange conſternation; then the wicked Tribes of the Earth will mourn, and the Saints will rejoyce at this glorious appearance of the great God, and their Saviour.

But

But who will be alive on this glorious day? who will be the Spectators of theſe great things? whoſe eyes ſhall behold this bleſſed ſight? who ſhall ſee the Lord Jeſus come in ſuch glory? many Kings and Prophets, and righteous Men deſired to ſee Chriſt come in the fleſh, and did not ſee him; and to hear the things which he taught, but they did not obtain their deſire; many Generations were aſleep in their Graves before Chriſts firſt appearance; the righteous ſaw him afar off, and darkly, in types and figures; few lived in the dayes when our Saviours abode was upon the Earth; he had not many Diſciples whom he made happy with his perſonal acquaintance and abode with them; a great acceſs, there hath been ſince Chriſts departure, unto the Church, who though they have loved him, and believed in him, yet they never ſaw him with bodily eyes; Three things one deſired to ſee, *Chriſt* in the fleſh, *Paul* in the Pulpit, and *Rome* in its glory; but paſt things are fled out of ſight, and the wiſhes of ſuch things are to no purpoſe; death hath cloſed the eyes of many millions of Chriſts Diſciples, who have heard the report of him, but never ſaw him: And is not their hopes of ſeeing Chriſt periſhed in the Graves with their bodies, which are turned into rottenneſs and putrefaction? and are not we all haſtning towards thoſe dark Chambers, where no beam of light doth ſhine, and nothing can be ſeen? the righteous indeed which remain, when Chriſt doth come down, will be happy, when they ſee their Lord in the aire, but if we die before the time, what ſhall we be the better?

Beloved, let me tell you, or rather believe the Word of God, which doth tell you, that all of you will be ſpectators of the great things which ſhall come to paſs at the laſt day; all Generations of Men and Women that ever lived upon the face of the Earth,

Earth, and are ſleeping in the duſt, ſhall then be awakened, and raiſed, and be alive together, and you ſhall be found alive amongſt them: that which our Saviour ſpake to the chief Prieſts and Elders of the *Jewes*, before whom he was accuſed, and ſtood as a Priſoner. *Hereafter ye ſhall ſee the Son of Man ſitting at the right hand of Power, and coming in the Clouds of Heaven: Matth. 26. 64.* The ſame may I ſay unto all you that hear me this day, hereafter ye ſhall ſee the Son of Man coming in the Clouds of Heaven: *Rev. 1. 7. Behold he cometh with Clouds, and every eye ſhall ſee him.* Theſe very eyes with which you look upon me, or one upon another, ſhall ſee the Lord Jeſus Chriſt come in the aire; theſe very eares with which you hear me preach this Doctrine unto you, ſhall hear the ſound of the laſt Trumpet, and the great ſhout with which Chriſt will deſcend out of his Fathers Pallace into this inferiour World; theſe very bodies which are ſtanding or ſitting in this place, muſt ſtand before Chriſts Tribunal Seat at the laſt Day.

Death hath a Commiſſion from God to pull you out of your habitations, and drag your bodies into its Priſon, and this enemy is upon the way, and hath you all in purſuit, and how neer he is come to your Doors you do not know; his arrows are flying about your eares, and you will be ſmitten ſooner or later, either when you are younger or older, none can eſcape his ſtroke; your time is waſting, your Glaſs is running, and ere long you will be expiring your laſt breath, and theſe bodies which you are cloathing, and feeding, and providing for every day, will lye a dying, and be carried by your mourning friends to your Graves; And as certain as Death, ſo certain will your Reſurrection be at Chriſts coming. *Chriſt hath received a Commiſſion from God* to judge the

World, and he will come down from Heaven with the Keyes of Death and Hell, and open the Doors, where you shall have your lodging, and bring you forth to judgment; I must awake on that day, if I fall asleep into my Grave before, and arise, and give an account of my self, and the souls committed to my charge, unto my Lord and Master; and you must awake also, and give an account of your selves and actions, unto this glorious Judge; your lives then will be reviewed, your actions will be examined, and it will be known then what you have been doing ever since you came into the World, how you have spent your time, how you have improved the seasons and means of grace; then it will appear who are Christs sheep, and who the Goats, however they now flock together sometimes in one company, who are wise, and who the foolish Virgins, however now all have Lamps shining; then it will be known who have been wise unto salvation, who have made their peace with God in the way, who have furnished their hearts with grace, laid up their treasure in Heaven, and improved their talents for their Masters use upon the Earth, and who have foolishly slept and sinned away the harvest, and day of grace, neglecting Christ, and the things which belonged to their peace and happiness, untill they were hid from their eyes, who have been hypocrites and unbelievers, and served divers lusts, instead of serving the Lord of life and glory; and all ungodly sinners will be found out and punished: then all of you, yea the whole World will believe the doctrine, which we now preach concerning the vanity of the Creatures, the evil of sin, the necessity of Christ, the excellency of grace, the happiness of Gods Children; and O what will the pardon of sin, the favour of God, the least measure of grace be worth then? our Doctrine

concerning

concerning theſe things is as true now, and the worth of Chriſt and grace, and ſalvation as great, though then Mens valuation will be greater, becauſe the worth will be more apparent.

But give me leave to apply this Doctrine concerning the certainty and ſpeedineſs of the coming of Chriſt to Judgment.

1. *To Sinners.*
2. *To Believers.*
3. *To both.*

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1. I ſhall ſpeak to ſinners.
   1. *To diſcover them.*
   2. *To awaken them.*
   3. *To exhort them.*

1. *For the Diſcovery of Sinners.*

Will the Lord Jeſus Chriſt certainly and quickly appear to Judgment? And muſt the whole World be ſummoned unto his Bar? Surely then it doth above all things concern all of you to ſit down, and conſider how you are provided for this day; all of you will be ſpectators of Chriſt, and his glory on that day; but you will not be idle ſpectators, as ſometimes you have been of great ſhews in the City, whilſt it was yet ſtanding, which have paſſed away, and you have gone away without much regard of the things you have ſeen; No, you will all be moſt highly concerned in this appearance of Chriſt, more then Perſons, who are to be tryed for their lives, are concerned at the appearance of the Judge, who comes to paſs ſentence upon them; you will all be tryed on that day, and your everlaſting weal, or wo will depend upon the account you ſhall give, and the ſentence which ſhall be pronounced upon you by the great Judge: therefore let me beſeech you all to examine your ſelves, whether you are prepared for this

day of Judgment; It will be a woful day to ſuch ſinners, whom the Lord Jeſus will condemn unto everlaſting torments; and are there no ſuch Perſons amongſt you? are there no ungodly ones gathered together into this place? are all of you Saints and Children of God? if you are not ſuch, you will wiſh you had been ſuch at that time; but are you all ſuch now? the worſt of you may be ſuch, if you ſeriouſly, diligently and timely ſeek ſuch a priviledge; but are you ſuch yet? are there not many here, whom the Lord Jeſus Chriſt will come in flaming Fire to take vengeance upon? It would take up too much room to ſpeak of all thoſe ſinners whom Chriſt will condemn, eſpecially having already ſpoken particularly of them under the conviction, from *pag.* 87. to 115. But briefly and more ſummarily for the diſcovery of ſuch Perſons, that you may examine your ſelves whether you are in their number, The ſinners which Chriſt will condemn at his appearance may be known by theſe Characters: They are,

1. *Carnal.*
2. *Senſual.*
3. *Earthly.*
4. *Deviliſh.*

1. Chriſt will condemn ſuch as are *carnal*; I mean ſuch as are in the fleſh; ſuch as are in the ſtate of nature, ſuch as never were regenerated, or born again by the Word and Spirit, as never have had experience of a work of grace upon their hearts; ſuch as are blind, and never had their eyes opened to ſee their ſin, and their Saviour, who are muffled up in darkneſs, and hoodwinked with the vail of ignorance and unbelief, and upon whoſe eyes there are ſuch thick ſcales, that the glorious light of the Goſpel hath never been diſcerned by them in a ſpiritual and ſaving way; ſuch who are aſleep, and never had their

conſciences

conſciences awakened out of their carnal ſecurity, whoſe conſciences are ſeared as with a hot Iron, and permit them to ſin with little check or controll; ſuch who are dead in ſin, and never were quickned by the Spirit of life; ſuch as are ſlaves to their luſts, and under the reigning power of ſin, and never were delivered from this worſe than Turkiſh bondage; that never were converted, and ſavingly changed; never were humbled and emptied of themſelves, never truly repented, and mourned for ſin, never were powerfully drawn unto, and ſavingly cloſed with Jeſus Chriſt; that never were renewed in their minds and hearts, transformed after the Image of God, tranſplanted into the garden of the Lord, and engrafted into the new ſtock; ſuch in whom all old things remain, and are wholly carnal, in the ſame ſtate in which they were firſt born; their perſons will all be condemned by the Judge, *John* 3.3. *Matth.* 13. 3. *Rom.* 8. 13. 2 *Cor.* 5. 17. *Eph.* 4. 22, 23, 24. 1 *Cor.* 15. 50. *Matth.* 5. 8. *Heb.* 12. 14. *Luke* 13. 3. *Revel*, 21. 27.

2. Chriſt will condemn the *ſenſual*: I mean ſuch who are ſo far from denying themſelves, crucifying the fleſh, mortifying the deeds of the body, taking up the croſs, walking in the narrow way of ſtrict obedience, ſtriving to enter in at the ſtrait gate, which alone can bring unto eternal life and happineſs, and ſubjugating their thoughts, will, and affections unto the government of Chriſt, and ſo living as if they were his ſervants indeed whoſe name they bear; that they labour either to impriſon, or baniſh, or hide themſelves from the light of thoſe truths which would teach them theſe things, to bribe or muzzle conſcience which would urge them, yea to ſhake off the government of reaſon it ſelf, which would put a curb upon them, and ſo give up themſelves to licen-

tiousneſs, making proviſion for the fleſh, to fulfil the luſts thereof with all greedineſs; ſuch who are ſo far degenerated and fallen from that primitive holineſs which nature was endued with at the firſt creation, that they have loſt the relicts of Gods Image, and blotted out the characters of his law engraven upon the hearts of all men, and have made themſelves like beaſts, yea more vile than the beaſts that periſh; ſuch are they that are ſenſual and luxurious, and ſeek for their chiefeſt happineſs in pleaſing their ſenſual appetites; ſuch are drunkards and gluttons, and adulterers, who wallow in the mire of ſuch ſins, who ſpend their daies in ſuch pleaſures, and gather as much of them as they can find, without any regard to Gods Law, which doth forbid them, or to thoſe higher, ſweeter pleaſures which they are capable of, and might obtain if they did ſeek after them in the way which God hath appointed; All theſe which fulfil the deſires of the fleſh are children of wrath, *Epheſ.* 3. 3. and they which pleaſe themſelves, and live deliciouſly here, will have torment and ſorrow given them by Chriſt at his appearance, *Rev.* 18. 7. *Luke* 6. 25.

3. Chriſt will condemn the *earthly*, ſuch who lay up for themſelves treaſures on earth, and neglect the heavenly treaſure, *Matth.* 6. 19, 20. who love the world, and things in the world, and have no true love to the Father, who is the God of love, and the chief good of mankind, 1 *Joh.* 2. 15. All covetous worldlings will be condemned by Jeſus Chriſt for their heart Idolatry, *Eph.* 5. 5, 6. eſpecially unjuſt and unrighteous perſons, oppreſſors and extortioners; earth will be all the portion of ſuch who make choice of it, no room will be found for them in the Kingdom of heaven, 1 *Cor.* 6. 10.

4. Chriſt

4. Christ will condemn the *Deviliſh*; all ſuch as are children of the devil, as bear his Image, and do his work, that yield themſelves to be his ſlaves and ſervants, and endeavour the promotion of the intereſt of his Kingom; all ſuch as are under the power of Deviliſh pride, and Deviliſh envy, and Deviliſh malice; all Deviliſh lyars, and Deviliſh ſlanderers and Deviliſh perſecutors of Gods people. In a word, all ſuch perſons as live in a courſe of ſin, and never brake off the trade thereof by repentance, and obtained a pardon of ſin through faith, and yielded up themſelves unto the obedience of the Goſpel, will be condemned by Chriſt at his appearance.

Beloved, examine your ſelvss ſeriouſly hereby, and what hath been before ſaid, whether you are not in the number of theſe perſons; whether none of you are carnal, in a ſtate of nature; whether none of you, are ſenſual or earthly; whether none of you are children of the Devil; whether none of you are Drunkards, Adulterers, Liars, ſlanderers, unjuſt, unrighteous, and withall impenitent perſons, unbelievers, and children of diſobedience, againſt whom the wrath of God will be revealed, when the Lord Jeſus Chriſt ſhall be revealed from Heaven to Judgment.

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2. *For the awakening of ſinners,* Will the Lord Jeſus Chriſt certainly and quickly appear to Judgment? methinks this doctrine ſhould *awaken* ſleepy ſinners, and *arouze* them out of their carnal ſecurity. Doth conſcience accuſe you, and ſecretly tell any of you, that you are in the number of thoſe perſons whom the Lord will condemn at the laſt day, and ſentence unto Hell; methinks it ſhould make you *ſtartle*, and look about you; methinks it ſhould make your hair ſtand an end, and every joynt to tremble; methinks it

it should fill you with fear, and imprint such trouble upon your spirits, as would damp all your earthly comforts and delights, to consider the danger which ye are in by reason of sin, the guilt of which doth still lie upon you. Every word of this Doctrine is awakening.

1. *Awake* sinners, *awake! Christ will appear to judgment.* Christ will appear, whom you have read of, and heard of, and have had frequent proffers of, but could never be prevailed to accept of; Christ will appear in his glory, in whom you could see no beauty, or desirableness; Christ will appear as a *Judge*, whom you might have had for your *Saviour*. Sinners, the Judge of the whole world will appear, and can you sleep under the guilt of sin? He will be a most glorious, powerful, wise, holy, righteous, strict, furious, inexorable Judge, as hath been shewn from p. 65. to p. 73. and yet are you secure and fearless? you have heard *God's terrible voice in the City*, and that hath not awakened you; and will not Christ's appearance to Judgment awaken you neither? You have been asleep under the sound of temporal Judgments, and can you sleep under the thoughts of the last judgment, when the punishment, which shall then be inflicted, will be eternal?

2. *Awake*, sinners *awake*! Christ will *certainly* appear to Judgment; if there were only a peradventure of Christs coming to Judgment, methinks it should awaken the guilty, but when there is a certainty of it, how should it awaken you? as certainly as God is true, as certainly as the Scriptures are his Word, as certainly as you are creatures, and sinners; so certainly will the Lord Jesus Christ appear to judge the ungodly World for sin, at the last day. *England* hath of late been under the stroke of several temporal Judgments; and *England* is in danger of further

further and greater calamities; God may put a more bitter Cup into our hands to drink, than yet we have taſted of; the danger of which ſhould awaken ſecure ſinners, becauſe *they* cannot promiſe to themſelves any ſhelter at ſuch a time: yet there is a poſſibility that the Lord may be entreated to ſpare, and put up his Sword, and prevent our ruine, which we have deſerved; but the day of Judgment is moſt certain; God who cannot change, hath decreed it: God, who cannot lie, hath revealed it; the iniquities of the World, which are great, do call for it; therefore it muſt be, the day will certainly come; and yet can you ſleep in ſin? If a Thief knew after he had robbed his neighbour, that he ſhould certainly be taken and judged, and condemned, and puniſhed, it would affright him; you may know that Chriſt will certainly come to judgment, and that all guilty ſinners ſhall be brought forth and condemned, and ſhould not this awaken you, eſpecially ſince if you ſleep on, your damnation and eternal puniſhment, will be certain?

3. *Awake* ſinner, *awake!* Chriſt will *quickly* appear to Judgment. The coming of the Lord draweth nigh; the Judge ſtandeth at the Door; the Lord will ſuddenly come down; when you leaſt expect it, the Lord may be here; and can you ſleep, when the appearance of Chriſt is ſo ſure, and ſo neer too? can you ſlumber, when your judgment lingreth not, and your damnation ſlumbreth not? If the day of general Judgment ſhould be protracted for ſome time longer, until all the Elect be gathered, and the things foretold in the Word, be fulfilled; yet your time for preparation may be almoſt ſpent, you may ſuddenly go down into your graves, where there is no operation; and can you ſleep in ſin, when you are liable every day to the ſtroke of death,

which

which will cut you off from all opportunities of making your peace with God for ever, and deliver you up at the laſt day into the hands of the Judge, under the ſame guilt as it found you, when it firſt laid its arreſt upon you?

4. *Awake* ſinners, *awake!* when Chriſt doth appear, *ye alſo ſhall appear*; when Chriſt is deſcended from Heaven, ye ſhall be raiſed from the Earth; you ſhall be awakened out of the ſleep of death, and will not you be awakened out of the ſleep of ſin? If there were any hopes, that by getting into your Graves before this day, you could hide your ſelves, and lie buried there for ever, you might be the more ſecure; but when your death is not more certain, than your Reſurrection will be, when the appearing of Chriſt to judgment is not more certain, than your appearance on that day to be judged, you have reaſon to ſhake off ſleep, and bethink your ſelves how you are provided; Death will be terrible to you, if it come with the ſting of ſin in its mouth, if it ſhoot its poyſoned arrows into you; but your Reſurrection will be a thouſand-fold more dreadful, if you awake at the laſt day with the guilt of ſin in your conſciences: Sinners, think what terrours will invade you, when you are raiſed out of your Graves; when you firſt lift up your heads and eyes to Heaven, and ſee the Lord Jeſus Chriſt, the glorious Judge of the World, come down with millions of mighty Angels, cloathed with vengeance, like flames of fire, and look down with a furious countenance upon you; when in your riſing you hear the ſound of the Trumpet, and ſuch a ſhout given in the Air, as will make a louder noiſe, than if twenty thouſand great pieces of Ordnance were ſhot off together, juſt before you; when you have a Summons given you, and you are dragged with the reſt of

of the damned Crew, which have lived in all Ages of the world, to the Tribunal Seat of Jeſus Chriſt; O how will you quiver, and tremble, and be filled with confuſion then? and yet can you ſleep ſecurely now, as if you were not at all concerned?

5. *Awake* ſinners, *awake!* when Chriſt doth appear, *you ſhall be judged by him*: Then the Books will be opened, where all your actions are recorded; then your ſins (now it may be forgotten and ſlighted) will be called to remembrance, and your ſecret ſins, which now you are aſhamed of, will then be made manifeſt before the whole World; your old ſins will be reviewed; your old uncleanneſs, your old drunkenneſs, your old unrighteouſneſs, and you will be made to hear of all your ſins, paſt and gone many years before, in ſuch a manner, as ſhall make your ears to tingle, your hearts to quake and tremble; and when Gods Juſtice ſhall arraign you, and the Devil accuſe you, and your Conſcience ſhall bear witneſs againſt you, and the Lord Jeſus Chriſt ſhall pronounce the Sentence upon you, *Depart from me ye curſed into everlaſting Fire, prepared for the Devil and his Angels*; and the Saints it may be accompany him with a loud ſhout, *Even ſo Amen*; or ſay with one voice, *Go ye curſed into everlaſting Fire*, and ſo paſs from you into Heaven, and leave the Devil and his Angels to drag you unto torments, and when you ſee there is no remedy, no reverſing of your condemnation, and the Devils ſeize upon you, and tear you, and hale you away. O how terrible will this Judgment be unto you? O how will the terrors of the Almighty flow in upon you? how will your Conſciences gnaw, and ſting, and torment you? how will your ſpirits fail and ſink within you, and hearts melt like drops of water? How will you weep, and wail, and gnaſh your teeth? and cry out

in

in the fearfulneſs and horror of your ſpirits, *Woe, woe, woe be unto us that ever we were born! Woe, woe, woe be unto us that ever we have ſinned!*

6. *Awake* ſinners, *awake!* *The execution of the Sentence*, which Chriſt will pronounce upon you for your ſins at the laſt day, *will be in Hell*: and do you know vvhat *Hell* is? vvhat tongue can expreſs the future torments, vvhich the damned ſhall endure? vvhat heart can conceive the miſeries, vvhich God hath prepared for ſinners in Hell? yet look into the Perſpective-Glaſs of the Word, and you may perceive ſomething of the dreadfulneſs of the puniſhment, vvhich vvill be inflicted upon you, if you be found in your ſins at Chriſts ſecond appearance.

1. Sinners, conſider the *greatneſs* of the puniſhment; you muſt dwell vvith devouring Fire, and inhabit moſt horrible burnings; and think vvith your ſelves hovv you vvill be able to endure, to have thoſe bodies (unto vvhom the prick of a Pin is ſo irkſome, and a little ſcorch of a Culinary Fire is ſo painful) caſt into the *great Furnace of Fire*, vvhich God vvill kindle vvith his breath; vvhich vvill turn them, it may be, into a burning Coal, that ſhall not vvaſt, neither ever be conſumed; be ſure vvill torment them vvith a thouſand-fold more acute ſenſe of pain, than the body is capable novv of feeling, under the moſt exquiſite torments; think what the overwhelming grief, what the horrible anxiety, what the deſpairful agonies, what the hideous terrour and unexpreſſible anguiſh of your ſouls will be under the immediate ſenſe of Gods wrath and indignation, and the thoughts of that glory and happineſs of Heaven (once proffered unto you, but refuſed by you) which you will then perceive your ſelves ſhut out from for ever.

Awake ſinners, *awake!* will you ſleep in ſin until you

you are awakened in the midſt of flames? will you not leave off ſinning, until you have ſinned your ſelves into Hell? will you needs run into theſe burnings? *Awake!* open your eyes a little and look down, and ſee how deep the Pit is, into which you are leaping, it is a bottomleſs Pit, from whence there will be no returning; conſider how hot the Fire of Hell will be, unto which you are haſtning, it will be an inconceivable hot Fire, of which there will be no avoiding, if you go on in that broad way of ſin, which is leading you thereunto: *Awake*, and look up ſinners, there is a Door open, the Door of Mercy is open, and the Door of Heaven is open, and will you ſhut your eyes, and turn your backs upon God, and refuſe the proffers of grace which are made to you? will you trample Crowns under your feet, and ſlight future glory and happineſs, which now is poſſible for you to obtain? will not this tear your hearts in Hell, to remember that you have been the cauſe of your own ruine, and brought miſery upon your ſelves, that you ſuffered your ſelves to be cheated by the Devil, and your own deceitful luſts, of the unſpeakable joys and glory of Heaven, which God did once make tenders of unto you?

2. Sinners, conſider the *ſureneſs* of the puniſhment of Hell; it is moſt certain that God hath prepared ſuch a puniſhment, and it is certain that you ſhall endure this puniſhment, if you abide under the guilt, and perſevere in the way of ſin, which you now are walking in; God hath threatned this puniſhment, and his Juſtice doth require it, and his truth doth engage him to execute his threatned wrath, and inflict this deſerved puniſhment upon you; and can you then have the leaſt hopes to eſcape it? will God, can God prove a lyar, to ſave you from

from the torments of Hell? Is it not equal that you should reap that which you have sown, that you should gather and tast the bitter fruits of your own evil wayes? if you sow to the flesh, will not torment be the fruit hereof? if you sovv sin, will not you reap Hell?

Awake sinners, *awake*! are not all your hopes of happiness in the uncertain and empty Cisterns of the Creatures meer dreams, when such dreadful miseries are so surely prepared for you? and what senseless dreams then are your hopes of heaven and salvation, whilst you are going on in the vvay of sin to Hell and destruction? Is there any mercy for impenitents? Is there any pardon for unbelievers? Doth God love those which are haters of him? shall those live vvith him, vvho have no likeness unto him? to joyn these things together vvhich God hath never joyned, is like the senseless fancies in the sleep of strange Chimæras and Monsters, vvhich Nature never produced: Awake sinners, it is but an idle fancy to joyn Heaven to the end of a sinful course; no! the footsteps of sin will certainly take hold of Hell; and without holiness none shall see God; and as one saith, "*Sooner may Angels turn Devils, Men* "*beasts, and Beasts stones, and all the World just nothing,* "*than that an unholy Person should have an entrance into* "*Heaven; yea, and that it is as possible that God should* "*cease to be God, as that any Man, not made after the* "*Image of God, should be received into the blessed Vision,* "*Possession and fruition of him in Glory.* Sinners if there be no room for you in Heaven, and your entrance there is impossible, whilst you are in a state of nature; then your punishment in Hell is sure, which methinks should awaken you.

3. Sinners, consider the *nearness* of the punishment of Hell: I mean the soul punishment, which will

will be the greateſt part of the puniſhment; the perfect and full puniſhment of body and ſoul cannot be far off, becauſe the time of Chriſts coming is not far off; but the puniſhment of your ſouls will begin, ſo ſoon as your lives come to an end; no ſooner will your ſouls be ſeparated from your bodies, but they will appear before God, to receive their particular judgment; and they will be baniſhed his glorious and comfortable preſence, and filled with horrour through the impreſſions of Gods wrath.

Awake ſinners, *awake!* you lie upon the brink of the Pit, you are ſleeping over the burning Lake; you are like Saylors, which drop aſleep on the top of a Maſt, whom a great wind would blow into the Sea; ſo the wind of death, which may ſuddenly beat upon you, will blow you into Hell, into the Ocean of Gods wrath; and can you ſecure your ſelves a moment from the ſtroke of death? when you are moſt ſecure, may not death be moſt neer? when you think you ſhall live many years to eat, and drink, and take your pleaſure, like the rich fool in the Goſpel, may not death knock at your door that night, and break it upon you, and fetch away your bodies to the grave, and Devils drag your ſouls to Hell?

Awake then, before you ſleep the ſleep of death, awake out of the ſleep of ſin, think with your ſelves, this night we may be in Hell, and free, or rather bound in Chains of Darkneſs and horrour amongſt the damned; or to morrow we may be in torments with *Cain* and *Judas*, with the Devil and his Angels: and therefore give not ſleep to your eyes, nor ſlumber to your eye-lids, until you have redeemed your ſelves out of the ſnare of the Devil and ſin, as a bird out of the ſnare of the Fowler, or a Roe out of the hand of the hunter.

4. Sinners,

4. Sinners, consider the *everlastingness* of your punishment in Hell; when your Souls are once in, they shall never come forth, until they are brought forth unto the last Judgment at Christs appearnce; and when soul and body are joyned, and sentenced to this place of torment, and thrust into it, the Door will be shut upon you, and you will be locked in, so that it will be impossible for you to get forth for ever; your bodies as well as souls will be immortal, and the Fire of Hell will be everlasting, those flames will never be quenched, and your torments will never be ended; when you have been ten thousand times ten thousand millions of years in Hell, it will not bear the proportion of a moment of time, to the unmeasurable space of Eternity, in which you must be tormented for sin; your punishment will alwaies be in the begining of it, *never, never, never* will it come to a conclusion, nor you to any hopes of it; as long as God lives, and Heaven continues, which will be for evermore, so long will Hell continue, and you abide in extremity of torments, without any possibility of release and deliverance.

Awake sinners, *awake*! think how horrible the thoughts of Eternity in Hell will be; Extremity! and Eternity! will be the great aggravation of your misery; methinks the danger of such torment should fill you with such fear and terrour that nothing should be able to remove, until you had secured your selves by an intereſt in him, who alone can deliver from the wrath to come; and yet can you be secure, when you are in the greatest danger?

Awake, think whether the pleasures of sin for a season, are to be compared with the eternal torments of Hell; or the uncertain treasures of Earth, with the eternal store of Gods wrath, or the em-

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empty vaniſhing worldly honour, with the exceeding and everlaſting weight of miſery, which the damned ſhall ſink under in Hell? If any ſleepy ſinners begin to ſtartle with ſuch thunder-claps of Judgment, and being unwilling to part with their ſins, feel their hearts to riſe within them againſt the meſſage and meſſengers, for thruſting ſuch harſh things into their ears, for moleſting their ſpirits, and diſturbing the peace which they have hitherto had in their ſinful way: cannot Miniſters let us alone, will they be called to an account for us? will they ſuffer for us? and why do they thus affright us with Peales of Judgment?

Beloved, we Miniſters are ſet as watchmen to ſound the Trumpet, and warn you of Judgment, which if we ſhould neglect to do, your blood would be required at our hands, *Ezek.* 33. from the 1. *verſ.* to the 11. And we ſhall be called to an account, for the Souls committed to our charge, *Heb.* 13. 17. And therefore having notice given us by God in his word of the coming of Chriſt to judg and puniſh the ungodly world at the laſt day, and knowing the terrour of the Lord, how terrible the day of Judgment will be unto you, if you be found amongſt the ungodly, and how terrible the day will be unto us, if we be found unfaithfull to your ſouls, we warn you, and perſwade you to flee from the wrath to come; and can you blame us then for uſing harſh language, when we cannot omit it without danger to our ſelves and your ſouls? when otherwiſe we cannot be faithful to you, nor to our Maſter, who hath ſent us to declare theſe things? we might indeed like ſome flatter you, and ſooth you up in a way of ſin; we might ſpeak ſmooth things unto you, and propheſie deceits; but what advantage would it be unto you to be deceived? if you were pleaſed with us, and did commend us here,

I am ſure you would curſe us for our unfaithfulneſs hereafter; Sinners, it is not cruelty, but pity and mercy to ſhoot the ſharp arrows of Gods threatnings into your conſciences; it is not out of hatred, but tender love to your ſouls, that we endeavour to thruſt the ſword of the ſpirit into your boſomes, that if poſſible we might wound ſin to the heart, and fetch forth the blood thereof, as it were, which if it ſtill live in you, will be your ruine: Chriſt will certainly and quickly be here, and when he doth appear, we ſhall appear to be judged, and is it not good you ſhould know it before hand, that you might be prepared?

If any be ſo awakened by this Doctrine concerning Chriſts coming to Judgment, that they begin to feel a ſting and wound in their ſpirits, and are ſo perplexed with fear of being condemned for their ſins, which their conſciences do accuſe them of, that they know not what to do, yet are willing to take any courſe to prevent their ruine and thoſe dreadful miſeries which they are in danger of at that day. I ſhall ſpeak unto ſuch by way of Counſel and Exhortation.

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3. *For the Exhortation of Sinners.*

Will the Lord Jeſus Chriſt certainly and quickly appear to Judgment? there are two things I would exhort ſinners unto, that they may eſcape the wrath of God, which on that day will be revealed and inflicted upon all the wicked of the Earth.

1. *Flee from Sin.*
2. *Flee unto Chriſt,*

If you would *flee* from *wrath* and *Hell.*

Or, 1. *Repent of Sin.*
2. *Get an intereſt in Chriſt.*

And then you may be able to ſtand with confidence before the Son of Man at his appearance, yea, whatever

ever your ſins be now, do theſe two things effectually, and when Chriſt doth appear you alſo ſhall appear with him in glory.

1. *Sinners repent of ſin. Acts* 17. 30, 31. *God commandeth all Men every where to repent*, this is a duty which God requires of all, *Becauſe he hath appointed a day, in the which he will judge the World in righteouſneſs, &c.* This is the Argument to enforce the duty. It is your duty to repent, becauſe you have ſinned, and God commandeth you to do it; and it is your intereſt and concernment to repent, becauſe God will judge the World by Jeſus Chriſt for ſin, and condemn you if you be found impenitent. Sinners, you have taſted the ſweetneſs of ſin, in the Commiſſion of it, O labour to taſte the bitterneſs, of ſin in your repentance for it; your ſins have been diſpleaſing to the holy and jealous God, let them be diſpleaſing to your ſouls; your ſins have wounded the Lord Jeſus Chriſt, let them pierce your hearts; the ſpirit of God hath been grieved and quenched by them, be you grieved and troubled for them; grieve for ſin, not only becauſe of its conſequential evil, but alſo becauſe of its intrinſecal evil; not only becauſe it is like to damn you, but alſo becauſe it hath ſo much defiled you; not only becauſe it is likely to ſink you into Hell amongſt Devils, but alſo becauſe it hath debaſed you, and made you more vile than the Beaſts that periſh.

Sinners mourn for ſin: Be afflicted, mourn and weep: *Let your laughter be turned into mourning, and your joy into heavineſs, Jam.* 4. 9. Get your proud hearts humbled, and your hard hearts broken for thoſe ſins whereby you have broken Gods Law; get your hearts broken for ſin, and get your hearts broken from ſin; Break off your ſins by Repentance; *Caſt away* all your tranſgreſſions *like*

menſtruous cloathes, ſaying, get ye hence, Iſa. 30.22. *Let the wicked forſake his way, and the unrighteous man his thoughts, and turn to the Lord,* &c. *Iſa.* 55. 7. Thruſt theſe Inhabitants out of doors who have ſo long had poſſeſſion; ſuffer them not to lodge any longer within you; remember that they are Vipers which will poyſon you, that they are enemies which will wound and kill you: Do not harbour ſin any longer, do not entertain it with ſmiles and a pleaſing countenance, but with teares and frowns: Get your hearts ſet againſt ſin; labour for deep-rooted hatred of it, and accordingly behave your ſelves towards it; get the ſtrong holds of ſin demoliſhed in your hearts; get the rooms in which your luſts have ſcattered defilement, waſhed with the teares of Repentance, and the blood of Jeſus Chriſt: let Chriſt have his Throne where ſin hath reigned; let your thoughts and affections be brought into captivity and obedience unto Jeſus Chriſt: Keep the door of your hearts with all diligence, leaſt your old enemy enter again upon you: Flee from ſin as from a Cockatrice, and if you be purſued, manfully reſiſt, reſiſt even unto blood, ſtriving againſt ſin; never parley with ſin, hearken not to any tearms of compoſition; Be not enticed unto ſin by pleaſing baits, neither be affrighted to ſin by frowns and threatnings: Fight the good fight of Faith; Turn by repentance from ſin, break off the courſe of ſin, and walk not in the way thereof, and turn by repentance unto the Lord; let the Biaſs of your hearts be turned unto him; Deliver up your ſelves unto the obedience of his Law, yield your ſelves unto God, &c. *Rom.* 6. This is Repentance. And that you may repent of Sin:

I. *Examine your ſelves*: Chriſt will examine you at the laſt day, and you muſt give an account unto him; examine your ſelves and call your ſelves to an account

account, that you may repent and prevent the future misery which will be the conſequent of ſin; Find out your ſins that you may mourn and turn; that which the eye ſeeth not, the heart will not, cannot be affected withall; Conſult the Regiſter of your conſciences, turn over the leaves and read what is recorded in that Book: open your hearts to the beams of the light of the Word, and be ready to receive the convictions of the Spirit; Find out your ſins, your original ſin, the defilement of your natures, your actual ſins, your great conſcience-wounding ſins; find out your boſom-ſins, which your hearts are moſt nearly joined unto, and are moſt loth to part withall; find out your Conſtitution-ſins, your Calling-ſins, the ſins which bear the greateſt ſway, and are moſt ſupported by the intereſt of the fleſh, and your hearts are ready to cloak and cover under the veil of excuſes and plauſible pleas: Think how you will be able to anſwer for them at the great day, to the heart-ſearching Judge.

Sinners, find out your ſins, otherwiſe your ſins will find you out, and Chriſt will find you out, and Wrath will find you out, and then woe be unto you.

2. *Judge and condemn your ſelves for your ſins:* this is the way to eſcape the judgement of God, 1 *Cor.* 11. 31. If you judge others, you ſhall be judged, *Mat.* 7. 1. but if you judge your ſelves you ſhall eſcape; and therefore

3. *Make confeſſion of ſin*; Spread the black Catalogue of your ſins before the Lord; come with ropes about your necks, and tears in your eyes, and ſorrow in your hearts unto the Throne of Grace, and fill your mouths with humble acknowledgments of your ſins: rip up your hearts before the Lord: open before him your ſores; ſtand not in your own defence and juſtification, but fall down proſtrate at

Gods feet, and confeſs what ſinful natures you have, what vile hearts, what wicked lives you have lead; confeſs how you have broken his Law, and diſobeyed his Goſpel; charge upon your ſelves the guilt of your particular and moſt heinous ſins, and do not extenuate but aggravate them with all the circumſtances you can think of; look upon your ſelves as curſed wretches whileſt under the guilt of ſin, as miſerable, loſt, forlorn creatures, whilſt God is your Enemy, and his wrath abideth on you; acknowledge your ſins, and the demerit of your ſins, that you have deſerved not only temporal plagues, but alſo eternal torments; that you have forfeited all outward mercies, and are unworthy of the leaſt grace and favour, much more unworthy of eternal life. Lie very low before God, lick the duſt; look upon your ſelves as Worms, as Toads, yea as more vile and more full of poyſon.

4. If under the view of ſin and confeſſion thereof, you find your hearts hard and ſenſleſs like rocks, or Adamantine ſtones within your hearts, yet be not diſcouraged; the ſenſe of hardneſs is ſome beginning of ſoftneſs; but do not reſt in beginnings: *take pains with them to get them melted throughly*, to get them broken to pieces: Read and conſider, and apply, and urge at the Throne of Grace the gracious Promiſe, *Ezek. 36. 26. I will take away the ſtony heart out of your fleſh, and give you a heart of fleſh.* Be ſenſible of your own inability of your ſelves to repent of ſin, and perſwaded that it is Gods grace; remember it is free, but withall that it is promiſed; beg the influence of his Spirit upon your hearts to melt them; beg the application of the blood of Chriſt to mollifie them: the blood of the Goat only can break an Adamant ſtone, and it is the blood of Chriſt the Scape-goat which alone can break the hard hearts of ſinners.

If

If any be diſcouraged with the difficulty of Repentance, that it is hard to obtain, and a very grievous thing to endure: Let them

1. Conſider; That Repentance is *neceſſary*: it is neceſſary *Virtute præcepti*, by vertue of Gods Precept; it is a neceſſary Duty, *Acts* 17.30. *God commandeth* not only ſome men, but *all men*: not only in ſome place, but *every where to repent*: and it is neceſſary *virtute medii*, as it is a means to avoid miſery and obtain happineſs; you muſt ſow in tears, if you would reap in joy; and you muſt go forth weeping bearing precious ſeed, if you would return again rejoycing bringing your ſheaves with you, *Pſa.*126.5,6. The ſhowres of tears make way for the Sun-ſhine of comfort here: and the wet ſeed time of Repentance, is neceſſary to the harveſt of everlaſting glory and joy; and if Repentance be difficult: yet ſince it is abſolutely neceſſary, this ſhould be ſo far from diſcouraging you, that it ſhould quicken you unto more diligent endeavours after it.

2. Conſider, that Repentance is *attainable*; the vileſt ſinners may be enabled through Gods grace to repent, as well as the moſt holy Saints at their firſt turning unto God. It is difficult unto you, yea impoſſible for you to repent of your ſelves, becauſe there are no ſeeds of this Grace in Nature, but it is eaſie with God to work you to it, and he can carry you thorow the difficulty; pray to God for this grace, and endeavour to repent, and in your endeavors God may aſſiſt; God is eaſie to be entreated, and is ready to give this Grace unto them that deſire it.

But ſome are diſcouraged from *Heb.*12.17. where it is ſaid, that *Eſau was rejected, and found no place for repentance, though he ſought it carefully with tears*: hence concluding, that though they ſeek repentance care-

fully with tears, they may be rejected, and find no place for repentance.

I answer, 1. That this place which speaks of *Esau*'s rejection, hath not a reference to his rejection by God (though that may be included in it) but his rejection by his Father *Isaac*, in reference to the Blessing, which his younger Brother *Jacob* had by a wile got before him. 2. That *Esau* there did not seek to God for repentance, but he sought to his Father for his blessing. 3. That he did not seek repentance for himself, but he sought with tears to his Father, that he would repent his giving the blessing to *Jacob*, and give it unto him. Such as with tears seek repentance of God, it is a sign they have some measure of this Grace.

3. Consider, the *worth and excellency* of this grace; though it be difficult, yet it is excellent, *Pulchra sunt difficilia*, the best things are not obtained without difficulty; had you this grace, you would not be without it for a world, you would not change your tears and sorrow for sin, for all the sweetness and pleasure that others find in the commission of it; if you did but truly repent, you would not think it so grievous a thing to be borne, but the more you had of it, the more you would desire, and be best pleased, when you could act this grace most strongly.

4. Consider, that the *greatest difficulty is at first*: Flesh may contradict and violently oppose the beginnings of Repentance, which doth so manifestly seek its ruine and destruction; but after you are accustomed to the yoke, you will find it more easie; after you have got mastery over your flesh, and have attained some degrees of mortification, you will find it suitable to the new man to live in the exercise of Repentance, and reap much sweetness from it.

5, Con-

5. Conſider, That *you muſt repent and mourn for ſin here, or you will be damned and burn for ſin for ever*; You cannot avoid grief for ſin, if you have it not in this world, you will be ſure to have it in the other world: And is it not a thouſand-fold more eligible to grieve for ſin here? eſpecially conſidering,

1. If you repent of ſin now, *your grief will not be in extremity*: it will have ſome allay, ſome alleviation, ſome mixture of ſecret comfort, at leaſt ſomething will be given in to ſupport, when you are even ready to be overwhelmed: when the heart is moſt broken and contrite under the ſenſe of ſin and apprehenſions of Gods wrath, yet God will not ſuffer the Spirit to fail before him, *Iſa.* 57. 15, 16. the Lord will keep up the ſoul from quite ſinking; and I am confident, that ſuch perſons as are moſt heavy laden with grief for ſin, would not change their condition when at the loweſt ebb, with the moſt proſperous worldling: But if you repent not till hereafter, your grief will be extream, without the leaſt mixture of comfort or ſupport. In hell you will have nothing but weeping, and wailing, and gnaſhing of teeth; you will be there utterly conſumed with terrours, quite overwhelmed with ſorrows, and be alwaies ſinking in the bottomleſs pit under the weight of grief, which will be unſupportable.

2. Your repentance of ſin now will be *pleaſing unto God*: We read, *Luke* 15. how well pleaſed the Father was when his Prodigal Son was returned home, and with grief did acknowledge that he had ſinned againſt Heaven and againſt him, and was not worthy to be called his Son; the Father meets him in the way, and kiſſeth him, and cloatheth him with the beſt Robe, and kills the fatted Calf for him, and maketh merry with him: So, though you have been Prodigals hitherto, have gone aſtray from God, and waſted

waſted your time, and talents in the ſervice of the Devil, and your own luſts; yet if at length you come to your ſelves, and with repentance, and humble confeſſion of your ſins, you return unto the Lord, he will pitty you, his bowels will yern towards you whilſt you are yet upon the way; and he will meet you, and imbrace you, and cloath you with the Robes of his Sons righteouſneſs, and be pleaſed with you, and rejoyce over you; yea, and the Angels alſo will rejoyce in your converſion; there will be joy in Heaven at your repentance amongſt the Angels, and joy on earth amongſt the Saints, Miniſters will be pleaſed and rejoice; they will pitty you, and pray for you; and Saints will be pleaſed and be ready to help and adviſe you; but Gods pitty is beyond all: See how God is taken with repenting *Ephraim*, Jer. 31. 18, 19, 20. *I have ſurely heard* Ephraim *bemoaning himſelf*, &c. *Surely after I was turned, I repented; and after I was inſtructed, I ſmote upon my thigh, I was aſhamed, yea even confounded, becauſe I did bear the reproach of my youth*; there you have the deſcription of *Ephraim's* repentance; and O the ſweet words of moſt tender love which the Lord doth expreſs himſelf in, towards *Ephraim* under his repentings! *Is* Ephraim *my dear Son? is he a pleaſant childe? for ſince I ſpake againſt him, I do earneſtly remember him ſtill? therefore my bowels are troubled for him; I will ſurely have mercy on him, ſaith the Lord.* But if you repent not till hereafter, your grief will not only be extreme, but alſo you will have no eye to pitty you; God will not pitty you in the leaſt, but laugh at your calamity, his bowels will be ſhut againſt you; your grief then will not be pleaſing in the leaſt, and your cries and complaints of ſin then will be like the howling of a dog in his ears: He will then inſtead of meeting you to imbrace

imbrace you, he will meet you to deſtroy you; inſtead of ſpeaking kindly to you, he will ſpeak to you in his wrath, and vex you in his hot diſpleaſure; Angels and Saints will then turn from you, and Devils will drag you with them into torments.

3. If you repent of ſin now, *you may obtain the pardon of ſin*; *I will ſurely have mercy on him*, ſaith the Lord, concerning repenting *Ephraim*, Jer. 31. 20. *He that confeſſeth his ſins*, that is, with repentance, ſo as not only to grieve for them, but alſo to leave and *forſake them, ſhall find mercy*, Prov. 28. 13. Yea, God hath promiſed *abundantly to pardon ſuch as forſake their evil wayes*, and by repentance *turn to him*, Iſa. 55. 7. and if ſinners *ceaſe to do evil, and learn to do well*, that *though their ſins be as ſcarlet, they ſhall be as white as ſnow, though they be red like Crimſon, they ſhall be as wooll*, *Iſa.* 1. 16, 17, 18. And not only his mercy, but alſo his juſtice and faithfulneſs is engaged to pardon ſuch as acknowledge their ſins with repentance, and apply themſelves to him by faith, 1 *Joh.* 1. 9. *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.* The door of mercy is now open to all true Penitents, and the Golden Scepter of Grace and Reconciliation is held forth unto them; the Lord Jeſus Chriſt is now interceding at the right hand of God, ready to make their peace with God; but if you do not repent until hereafter, a pardon will be unattainable; there will remain no ſacrifice for ſin; then the day of Grace will be quite ſpent, and the door of Mercy will be faſt ſhut; then Jeſus Chriſt will have finiſhed his interceding work, and it will be impoſſible to obtain remiſſion.

4. If you repent of ſin now, *you may get ſtrength againſt ſin*; you ſhall be delivered from the reigning power of ſin preſently, and you ſhall be freed from the

the rage and tyranny of sin by degrees, and at the last you shall obtain a perfect freedome from the being of sin, and be wholly delivered from the bondage of corruption. But if you do not repent until hereafter, you will for ever abide under the power of sin, you will not only be tormented in Hell, but also be for ever sinning in Hell.

5. If you repent of sin now, *you will escape the punishment of sin*; I do not speak of some temporal calamities, which God may exercise his people withall in this world; but you shall assuredly be kept from the eternal punishment of Hell, which shall be inflicted upon the ungodly world; but if you do not repent of sin until hereafter, your punishment will be unavoidable, no cries nor tears will then save you from the torments of Hell, which you will be condemned unto; now you are condemned for sin, whilst unbelievers, but in this world the Sentence is reversible, you may fly from the Bar of Justice, to the Throne of Grace, and if with repentance and faith you apply your selves unto Jesus Christ, he will deliver you from the wrath to come, and free you from condemnation; but hereafter, when the Lord Jesus Christ shall appear unto Judgment, and summon you, and examine you, and find you guilty, and pass Sentence upon you, to depart into everlasting Fire; this Sentence will be irreversible, and your repentance will be too late to procure freedom from, or the least mitigation of your punishment.

6. If you repent of sin now, *your grief will be but for a time*; for a season, a short time, a few daies, a night, a moment, a short moment, 1 *Pet.* 1. 6. *Rev.* 2. 10. *Psal.* 30. 5. *Isa.* 54. 6, 7. *Weeping may endure for a night, but joy cometh in the morning*; God will not permit you to weep and grieve for sin long; it is not a life of grief which he calleth you unto, but a

a life of faith and love; it is not grief for it self which he requireth, but in order unto your comfort, & therefore it ſhall not be of long continuance; your grief for ſin doth make way for ſpiritual comforts, for the joyes of the holy Ghoſt, which after ſorrowing times the Lord doth often give in abundantly unto his Children in this World; in which they find incomparable more ſweetneſs, than ever they could find ſweetneſs in ſin, or bitterneſs in ſorrow; they have pleaſures of a higher and more tranſcendent nature; be ſure your grief for ſin will make way for your everlaſting joyes in Heaven, where all teares ſhall be wiped away from your eyes, and all ſorrow and ſighing ſhall be removed from your hearts, and you ſhall obtain gladneſs unſpeakable and everlaſting. But if you do not repent until hereafter, as the pleaſures which you find in ſin, will be but for a ſeaſon, and your triumphing but ſhort, Death be ſure will put a concluſion unto all: ſo your grief for ſin then will be long, the daies of darkneſſe and ſorrow will be many, yea your grief will be eternal.

Repent then ſinners, *repent*; Chriſt will come *certainly* to judgment, therefore repent *truly*; and Chriſt will come *quickly* to judgment, therefore repent *ſpeedily*. Protract not the time, endeavour preſently without any further delay. Conſidering,

1. *Your particular judgment may be ſuddenly*, and the time of your preparation may be ſpent quickly; You may be within a few moneths or weeks, or daies, yea it may be within a few houres ſmitten by Dearhs arrows, and there will be no place for repentance and preparation in the other world.

2. If you defer your repentance, *it is a thouſand to one that you never repent as long as you live*, If your life ſhould continue many yeares; becauſe not one in a thouſand that defer their repentance, do afterwards repent;

repent; there are millions in hell that lived under the light of the Gospel who intended to repent, but were prevented by death before they were aware; and it is a thousand to one if you defer any longer, but ere long you will be received into their number; have not you deferred your repentance before this till such a time and such a time? and yet when such times have come again and again, have you not deferred it still? and will not your deceitful hearts still find as plausible excuses till it be to late? Remember this sinners, that it is a thousand to one but you will be damned, if you any longer defer your repentance.

3. The longer you defer your repentance, the *more difficult will you find the work to be*, because you will be the faster bound in Satans chains, and not so easily loosned; because you will be the faster asleep in sin, and not so easily awakened; because your hearts will grow the harder by the long practice of sin, and not so easily broken; because your sins will be the more encreased which you must repent of; because your time will be the more decreased which you are to repent in; so that if it should come to pass (which is a thousand to one) that you should repent after procrastination or deferring repentance; yet you will find the work to be very difficult.

4. Think *what glory you may bring to God*, what service you may do if you repent and reform presently; all which time, whilest you defer repentance, is spent in the service of the Devil and your own lusts, unto the dishonour of God.

5. Think what measures of *grace* and *comfort* you may attain here, and what degrees of *glory* you may attain hereafter, if you repent without delay, which by deferring the work, you are like to lose.

6. If you defer Repentance, *it is a question whether*

your

your late repentance will be true; and if it ſhould be true, it is a queſtion whether ever you ſhall obtain the evidence of the truth thereof.

7. And laſtly, If you defer your repentance, *God may never call you to repentance*; yea, he may give you up to a judiciary hardneſſe, and ſeal you up unto condemnation, ſwearing in his wrath that you ſhall never enter into his Reſt.

Thus much for the exhortation of Sinners to repent.

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2. *Sinners, Will the Lord Jeſus Chriſt certainly and quickly appear to judgment? be perſwaded then to flee to him, and get an intereſt in him before his appearance.* I am ſure that there is none of you, but would be glad of an intereſt in Chriſt when he cometh in his glorie to judge the world; the vileſt perſons upon the earth, thoſe who deſpiſe and reject Chriſt now, thoſe who hate and ſcorn the wayes of godlineſſe, as being too mean a way for their high ſpirits, would give ten thouſand worlds if they had them, for the room of the meaneſt Believers who have an intereſt in Chriſt at that day; But let me tell you ſinners, that this world is the onely place, and this time while the day of Grace doth laſt, is the onely time of obtaining ſuch a priviledge as this is; if you have not an intereſt in Chriſt whilſt you live, it will be impoſſible to obtain it after death, or at the reſurrection; If you are none of Chriſts now, he will not know you, nor own you at the day of his glorious Appearance.

1. *Get an intereſt in Chriſt as your high Prieſt and Advocate*; Be ſenſible of your ſins: be aſſured of his death for ſin and ſatisfaction to Gods juſtice, Be perſwaded of his interceſſion at the right hand of God, and that he is able and willing to ſave you; apply your ſelves to him, that through him you may obtain remiſſion

remiſſion of ſins, and an inheritance amongſt the Saints; and if through the mediation of Chriſt now, you obtain a pardon of all your ſins here: how welcome will your Redeemer be unto you, and with what joy will you lift up your heads out of your graves when the day of your Redemption and perfect Salvation is come, and your Saviour doth appear to take vengeance upon unpardoned ſinners, but ſhall own and acquit you before the whole world.

2. *Get Chriſt to be your Maſter*; Enter your ſelves amongſt his Servants and Diſciples: ſubmit to his Teachings: learn his Leſſons; believe and obey his Commands: follow his Example; promote his honour and intereſt in the world; be ready to do, or ſuffer any thing for him; and when your Lord and Maſter cometh in his glory, you will find that it was not in vain to ſerve him, though in wayes harſh and grating to fleſh and blood. O what a Reward will he give then to his Servants! What a crown of glory, will he put upon their heads! It is a ſweet encouraging Promiſe which Chriſt hath made now, and will make good to all his faithful ſervants at that day, *John* 12. 26. *If any man ſerve me, let him follow me, and where I am, there ſhall my ſervant be; if any man ſerve me, him will my Father honour.*

3. *Get Chriſt to be your Husband.* Sinners, We Miniſters are ſent to invite and wooe you to enter into this moſt near and ſweet Relation unto Jeſus Chriſt; we are to tell you of the beauty and excellency of his Perſon, of his Love and tender affection to poor ſinners, of his willingneſs to be yours, and to make you ſharers in his riches; O accept of him, it is the beſt motion that ever was made to you, and it may be the laſt motion: accept of Chriſt to be your husband, lay off your filthy Garments; put on the white Robes of his righteouſneſs; joyn your hearts to him; divorſe

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your ſelves from ſin, and dedicate your ſelves unto Chriſt alone; and if Chriſt be your husband, O how joyful will his appearance be unto you, when you ſhall ſee his glorious face, and ſweet ſmiles, and be received into his embracements, and be carried by him into his Fathers houſe, where you ſhall live with, and delight in his loves for evermore.

4. *Get Chriſt to be your Captain*; liſt your ſelves under his banner; wear his Colours; arm your ſelves with his Weapons; follow his conduct; fight againſt his Enemies; endure hardneſs as good Souldiers, and do not ſhrink when you are put upon the tryal: and if you have an intereſt in this Captain, and be victorious here over your ſpiritual enemies; when your Captain doth ride in Triumph at the laſt day, you ſhall be caught up into the Clouds, and Triumph with him, and receive a Crown of Glory from him which fadeth not away.

Sinners, get an intereſt in Chriſt, in all his Offices, in all his Relations; it is he only can ſave you from ſin, and wrath, and eternal death. It would be too large a ſubject here to treat of ſalvation by Chriſt, and the way of attaining it; I may (God giving leave) hereafter treat purpoſely on ſome *words whereby we may be ſaved*, from *Acts* 11. 14. *He ſhall tell thee words, whereby thou and thy Houſe ſhall be ſaved*, which I thought to have added to the end of this, with ſome *words of advice unto young Men*, from 1 *Joh.* 2. part of the 14. verſ. *I have written unto you young Men, becauſe ye are ſtrong, and the Word of God abideth in you, and ye have overcome the wicked one.* All which I did indeed at the firſt intend to have joyned together in one ſmall Volume, with *God's terrible voice in the City*; but thoughts have ſo multiplyed in putting them into writing, that I am even forced to ſeparate them into three parts, which I thought at firſt the room of one would hold.

CHAP XIV.

HAving spoken to sinners I come now to speak,
2. To *Believers*, and that in two words.
1. *For the Tryal of them.*
2. *For the comforting of them.*

1. *For the tryal of Believers*; the Doctrine of Christs certain and sudden appearance to Judgment, is a most dreadful Doctrine to sinners, which are *in sin*; and it is a most comfortable Doctrine to believers, which are *in Christ*: but because many sinners, which are still held fast in the bond of iniquity, and are under the reigning power of some sins, are apt to mistake, and without good ground do perswade themselves that they are believers, who at the last day will be found to be hypocrites; and through their mistake of their state, do ward off those strokes of Gods threatnings which are made at them, and save themselves hereby from those terrible apprehensions of Christs appearance to Judge and condemn them; which did they entertain, might be a means to startle them, and awaken them to take an effectual and speedy course for the salvation of themselves from future vengeance; and because many true believers, who are really united unto Christ by faith, are apt also through the temptation of Satan, and their own ignorance, and doubting misgiving-heart, to mistake themselves, and look upon themselves to be hypocrites, and therefore fear that when Christ doth appear, that they shall be condemned by him, being so ready to condemn themselves, and therefore gather matter for trouble from this Doctrine, which indeed is matter of the greatest comfort; therefore it will be needful for the undeceiving of the former, that they may not falsly apply comfort, and the rectifying the mistakes of the latter, that they may not put off comfort, to make some tryal of true believers:

vers: It would be too large to preſent to you all the characters which we may find in the Word of God of true believers: therefore I ſhall make mention but of one, which the Text holds forth, and is the ſecond Doctrine obſerved from the words, in the beginning of our Diſcourſe.

Doct. 2. *That there is an earneſt deſire in the Church,* or true Believers, *after the ſecond appearance of the Lord Jeſus Chriſt.*

You may try your ſelves whether you are true believers by your deſires after Chriſts appearance; this is the Character which the Apoſtle *Paul* giveth of Believers, that they are ſuch as love, and by conſequence deſire the appearance of the Lord Jeſus Chriſt, 2 *Tim.* 4. 8. *Henceforth there is laid up for me a Crown of righteouſneſs, which the Lord, the righteous Judge ſhall give me at that day; and not to me only, but alſo to all them that love his appearance:* All ſuch, and none but ſuch ſhall have a Crown of righteouſneſs, who love Chriſts appearing; believers are ſaid to look for Chriſts coming, *Heb.* 9. 28. *Unto them that look for him ſhall he appear the ſecond time, without ſin unto ſalvation.* He will appear unto all, but only to them that look for him, will he appear unto ſalvation. Believers look for Chriſts appearance, with an *eye of faith, of hope,* and *of deſire.*

1. Believers look for Chriſts appearance with *an eye of faith*; they expect it as ſure as death, yea as more ſure, becauſe the death of ſome will be prevented by it; it is not impoſſible that the Lord Jeſus ſhould come in our daies: they ſurely believe that the Lord will come.

2. Believers look for the appearance of Chriſt with *an eye of hope, Tit.* 2. 13. *Looking for that bleſſed hope, and the glorious appearance of the great God, and our Saviour.* As they have hopes of the glory of Hea-

ven, ſo they have hopes of the coming of Chriſt, who will receive them into glory, who will put the Crown upon their heads, and bring them with Triumph unto the new *Jeruſalem.*

3. Believers look for the appearance of Chriſt with *an eye of love and deſire*; they love and long for his appearance, they look with many a glance of love towards the Palace above, where their Lord is, and they have many a longing wiſh, that he would come forth, and come down, and receive them unto himſelf, that where he is, there they might be alſo. The Bride ſaith *come*, and the deſire of the Spouſe is, *Make haſt my beloved, and be as a Roe upon the Mountains of Spices*, *Cant.* 8. 14. Believers pray, Thy *Kingdome come*, in the Lords Prayer, which he taught his Diſciples, they deſire the coming, not only of the Kingdome of Grace, but alſo of the Kingdome of Glory; and in the Text, the Church breaths forth this deſire, after Chriſts appearance, *Amen*, *even ſo come Lord Jeſus.*

Now examine your ſelves whether you are true Believers by this Character. Do you love and deſire Chriſts appearance?

Obj. If any object againſt themſelves, and ſay, *Alas! we fear then we are no true believers, becauſe we cannot ſay that we love and deſire Chriſts appearance, we are ſo far from deſiring it, that we are afraid of it, and it is matter of the greateſt trouble unto us to think of it.*

Anſ. 1. See you to that, many go under the name of believers, which have only the name; take heed that none of you be found in the number of ſuch, at the laſt day.

2. Poſſibly ſome of you may condemn your ſelves without reaſon, as Gods Children are more forward to do than hypocrites, who have the moſt reaſon; it may be you do not deſire that Chriſt ſhould come imme-

immediately, but do not you desire that Christ should come at all? A Wife may sincerely and greatly desire the coming home of her Husband, when he is gone a long journey; and yet if her House be out of order, and not fitted to her mind for the receiving of him, if she be not dressed and got into such a Garb, as she knows would be pleasing to him, she may be content that he would stay a little longer, until she be better prepared, yea she may be afraid of his coming whilst she is unprepared; the Harlot or Adulteress could be content that her Husband should never return, but the true wife doth desire the coming of her Husband, though sometimes not the present coming: so true believers they do desire Christs coming, who is gone a long journey to Heaven, though they may not desire his present coming, because they are not so fitted as they desire to be for the receiving of him; they desire his coming, they would not for all the world that he should stay away for ever in Heaven; unbelievers could be content Christ should stay away for ever, and that they might live for ever upon earth, but believers could not be so content, they may fear Christs immediate coming, because of their unpreparation, but they desire his coming.

Quest. *How should we know whether our desires after Christs coming be sincere?*

Answ. 1. If you love Christs person, it is a sign your desires after his coming are sincere; we desire the coming of friends to us, whom we love; Do you love Christ in sincerity? Do you love him for himself, for his own excellencies, his loveliness, his love, and spiritual love-tokens? do you love him upon a spiritual account?

2. If you do sincerely desire the coming of Christ into your hearts in regard of his spirit and grace, it

is a ſign you have ſincere deſires after his coming in glory, when grace will arrive to its perfection; Can you underſtandingly and heartily pray *Thy Kingdome come*; I mean, that Chriſts Kingdome of grace ſhould be erected in your hearts; and are ſincerely deſirous to have all things within you brought into ſubjection and obedience thereunto? Do you ſincerely and earneſtly deſire the preſence of Chriſt and the breathings of his ſpirit upon your hearts in his Ordinances? it is a ſign that there are at leaſt true radical deſires in you after his ſecond appearance, though by reaſon of doubts and fears they may not be ſo expreſs.

3. If you have laid up your treaſure in Heaven, and placed your happineſs in things above; if you have caſt the Anchor of your hope upward into that which is within the Vail, it is a ſign you have true deſires after Chriſts appearance, that he might give you poſſeſſion of the happineſs which you have made choice of.

4. If you are careful to pleaſe the Lord, and whether preſent or abſent, to be accepted of him; and are afraid of ſin, becauſe it is grievous to him; and are diligent in the uſe of means to fit and prepare your ſelves, and make all things ready for the receiving of him, it is a ſign you do both look for his coming, and do deſire it.

5. And laſtly, if you have lively hopes of his coming, and can rejoice in thoſe hopes, if you can with earneſtneſs pray, *Come Lord Jeſus, come quickly*; this is a ſign indeed of your deſires, though all true believers have not attained to ſo great a height.

Unbelievers, they do not deſire Chriſts appearance, becauſe they do not believe in him, becauſe they do not love him, becauſe their hearts are ſet upon the world, becauſe they are under the guilt and

power

power of ſin, and becauſe when Chriſt doth appear, he will judge them, condemn them, and puniſh them; But though they do not deſire Chriſts coming, nor think of it, nor prepare for it, yet Chriſt will come, and his coming will be dreadful unto them.

Believers, they deſire Chriſts coming, they are looking for it, and waiting for it, they are hoping for it, and preparing for it, and he will certainly, he will quickly appear, and they ſhall appear with him in glory, and this appearance will be a moſt comfortable and joyful appearance unto them, which leads unto the ſecond Word which I am to ſpeak.

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2. *For the comforting of Believers.*

Will the Lord Jeſus Chriſt certainly and quickly appear to Judgment: here then is a full breaſt of the ſweeteſt conſolation, at which you may ſuck and be ſatisfied and exceedingly refreſhed; As every word in this Doctrine ſpeaks terror to ſinners, ſo every word doth breath forth comfort to true believers: and therefore I ſhall endeavour hence to help work up your hearts unto ſpiritual joy.

1. *Rejoyce,* Believers *rejoyce! Chriſt will appear to Judgment*: Chriſt will appear in his glory, the great God and your Saviour will appear, He, that is your Saviour and Advocate will then be the Judge of the world; your Lord and King will appear attended with a glorious Train of heavenly Courtiers, decked with glorious beams of moſt excellent Majeſty! Your Captain will appear, the Captain of your Salvation, with the ſpoils of his and your enemies; and he will ride triumphantly in the Clouds; your dearly beloved Friend and Husband will appear with ſuch beauty and lovelineſs in his face, and with ſuch dear love towards you in his heart, as hath not entred in-

to your hearts to conceive: the Lord Jeſus Chriſt will be glorious in the eyes of the whole world on that day; and ſhould not this rejoice your heart to think of the glory of your Lord, which will be then ſo conſpicuous, and of your intereſt in ſuch a perſon?

2. *Rejoyce*, Believers *rejoyce*! Chriſt will *certainly* appear: if there were any grounds to doubt the truth of this thing, you would have reaſon to grieve; but when the thing is ſo certain, when God hath revealed it in his Word ſo clearly, when the Lord hath promiſed it to his people ſo faithfully, and given his people hopes and expectations of it, he will not diſappoint them: You have reaſon to rejoice, there is nothing more certain as hath been proved, than the ſecond appearance of the Lord Jeſus Chriſt at the laſt day.

3. *Rejoyce*, Believers *rejoyce*! Chriſt will *quickly* appear; the coming of the Lord draweth nigh, there is a time ſet, though you cannot know it, becauſe God hath locked up this ſecret in his own boſome; yet you may know that it cannot now be far off; the Lord will not tarry much longer in Heaven before he come down to Judgment: *Look up then, and lift up your heads with joy, for the day of your Redemption draweth nigh, Luke* 21.28. You will not long groan under the bondage and burden of corruption; You will not long mourn and complain under the perſecutions of cruel Enemies; You will not long be aſſaulted and buffeted with the temptations of Satan; You will not long live in the dark Priſon of the world, Chriſt will quickly be here and open the Priſon-doors, and deliver you into the glorious liberty of the Children of God.

4. *Rejoyce*, Believers *rejoyce*! When Chriſt doth appear, *ye alſo ſhall appear*: Poſſibly ſome of you may remain alive until his appearance, be ſure all of you

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ſhall be made alive; if you go down into your duſt before, you ſhall not be hid there for ever, you ſhall not be buried there in eternal Oblivion; but the Lord Jeſus will awaken you out of your long ſleep of death, and raiſe you out of your beds of darkneſs, He will ſend his Angels to gather you from the four Winds; Think, O think how joyful a day this day will be unto you, when the Voice is proclaimed, *the Bridegroom is come, go ye forth to meet him*; when the Trumpet doth ſound in the Air, and you are called out of your graves by the Angels, and gathered into the company of all the Saints of God which lived in all Generations from the beginning of the Creation; and in a moment, in the twinkling of an eye, ſuch of you as are alive ſhall find your bodies ſtrangely transformed, and all that come forth of the ground made incorruptible and immortal; and when you ſhall ſee the Lord Jeſus Chriſt come down with ſuch brightneſs, and beauty, and glory, and ſuch Royal Attendants, and you are all caught up to meet with him in the Air; when you ſhall find your ſelves in the number of thoſe bleſſed, happy ones, whom the Lord will ſend for, and receive to himſelf, when the greateſt part of the World will be left behind, crying to the Rocks to cover them, and the Mountains to fall upon them, to hide them from the wrath of this furious Judg, that is come to condemn them, O how will your hearts then be filled, and even raviſhed with tranſporting joy, which no heart now can conceive!

5. *Rejoyce*, Believers *rejoyce!* when Chriſt doth appear, *ye ſhall be judged by him*; ye ſhall not be condemned by him, but ye ſhall be judged by him; your Advocate will be your Judge: Who ſhall then lay any thing to your charge? God will then juſtifie you, who then ſhall condemn you? Chriſt will acquit and abſolve

abſolve you: You will openly be declared righteous on that day, through the righteouſneſs of Jeſus Chriſt, which here hath been imputed to you; Chriſt will own you then for his redeemed people, whom he hath purchaſed with his own blood; then all your works of mercy will be made mention of; all your ſervices of Chriſt in the World will be had in remembrance; all your graces will be taken notice of; and the Lord will kindly accept of the improvement of the ſmalleſt talents, which he hath intruſted you withall, *Well done good and faithful Servants, ye have been faithful in a few things, enter into the joy of your Lord, Matth.* 25. 21. And if you have been perſecuted for righteouſneſs ſake; if you have been impriſoned, baniſhed, reproached, and greatly afflicted for Chriſts ſake; if you have left Father, Mother, Wife, Children, Houſes, Lands, yea and have laid down your lives for the teſtimony of Jeſus, and that you might keep a good conſcience, think what entertainment the Lord Jeſus will give to you at that time? and O how will you rejoyce that the Lord ſhould confer ſo great honour and dignity upon you, as to call you forth and enable you to ſuffer for his name? and think how ſweetly the ſentence which Chriſt ſhall pronounce upon you, will ſound in your eares! *Come ye bleſſed of my Father, inherit the Kingdome prepared for you from the foundation of the World.*

6. *Rejoyce* Believers *rejoyce!* when Chriſt doth appear, *he will reward you,* he will give you a crown of glory, which fadeth not away; he will not only judg and ſentence you to inherit the Kingdom of Heaven, but he will receive you into the Kingdom, he will give you poſſeſſion thereof, he will carry you along with him unto glory, he will lead you, and bring you into the new *Jeruſalem*: he will ſhew you the Father unto your full ſatisfaction, and you ſhall behold his

his glory and ſhare in it, he will put you into thoſe manſions which he hath prepared for you; Then, and never till then ſhall you be perfectly happy, and the fore-thoughts of this is matter of exceeding great comfort, eſpecially if you conſider theſe four properties of Heavens happineſs.

1. Believers conſider the *greatneſs* of the happineſs of Heaven, it will be full, and you will be filled therewith unto your utmoſt capacity, yea beyond what here you are capable of; conſider theſe particulars in your happineſſe of Heaven.

1. Think what *bodies* you will have; they will be moſt beautiful and glorious bodies, they will be moſt healthful, ſtrong and immortal bodies; you will then bear the image of the Heavenly *Adam*, in regard of your bodies, as well as in regard of your ſouls.

Rejoyce then believers rejoyce! what though ſome of you have crooked and deformed bodies now? what though ſome of you are blind or lame, or maimed, or have your bodies filled with irkſome pains, and weakned with long ſickneſs? what though you live in expectation of death, and theſe bodies, whatever their mold and ſhape be, muſt ere long be carried to the cold ſtinking grave, and be turned into putrefaction? yet rejoyce you that are believers, becauſe your bodies will be made ſo glorious in the reſurrection, when all blemiſhes of nature will be healed, and all ſickneſs and pain will be removed, becauſe they will be raiſed in incorruption, and freed from any more dominion of death for ever.

2. Think what *Souls* you ſhall have; you will be glorious without, your bodies will ſhine; but you will be far more glorious within, your ſouls will ſhine much more; then your ſouls ſhall be waſhed clean from all remainders of ſin, ſo that they ſhall not have the leaſt ſpot or ſtain; then you ſhall be cleanſed

cleanſed from all filthineſs of fleſh and ſpirit, and arrive unto perfection of holineſs; then the ſeeds of grace will be grown up into the flowers of glory, and O what a fragrant garden will your ſouls be? when the rude draught, as it were of Chriſt here in your hearts, ſhall be finiſhed and perfected by Gods Penſil, and your ſpirits ſhall be made perfectly like unto your glorious Lord, O how beautiful will they be in the eyes of God!

Rejoyce then believers, rejoyce! it grieveth you when you look within you, and perceive ſo much remaining defilement; when you feel ſuch ſtrong oppoſition of the fleſh againſt the ſpirit, and you find your ſelves ſometimes foiled thereby, your weakneſſes and infirmities trouble you; but rejoyce believers, becauſe in Heaven you will be perfectly freed from ſin, you will never be foiled nor defiled with it any more, but you will be made perfectly holy, and perfectly happy.

3. Think what *habitations* ye ſhall have; you ſhall have *Manſions in the Fathers houſe*, Joh. 14. 2. *A building of God, a houſe not made with hands, eternal in the Heavens*, 2 *Cor.* 5. 1. your perſons will be glorious, and your habitations will be glorious.

Rejoyce then believers, rejoyce! what though ſome of you live in poor and mean cottages; then you ſhall live in the glorious Pallace of the King of Kings; what though your houſes have been burned with fire, and ſome of you have not where to lay your head, and none of you have a certain dwelling place which you can ſecure to your ſelves? yet rejoyce becauſe there are Manſions provided for you, out of which it will be impoſſible for you to be burned or turned out for ever. The City which is above hath foundations which cannot be over-turned, and the building of God which is not made with hands,

cannot

cannot be deſtroyed by hands, neither is expoſed to flames of fire, which may demoliſh the faireſt City in the world.

4. Think what *Company* you ſhall have: you ſhall have the preſence of the Father, you ſhall dwell with the Lord Jeſus Chriſt, and the Spirit of God will dwell in you for ever; you ſhall have the company of holy Angels, and all the glorified Saints; all your companions will be moſt lovely and glorious.

Rejoyce then believers rejoyce! what though wicked men ſeparate you from their company, and think you unworthy of their fellowſhip? God will not think you unworthy of his fellowſhip, nor ſeparate you from his preſence; what though ſome of you are forced to dwell in *Meſeck*, and are linked in neer relations to ſome ungodly perſons, and are every day vexed with their ungodly converſation? Rejoyce, for in Heaven you will be freed from ſuch company, no wicked perſon will be permitted to come into that place,

5. Think what *Treaſures* you ſhall have; you ſhall have Treaſures which cannot be corrupted by moth, nor ſtoln by thief, your riches will be durable and unſearchable.

Rejoyce then believers, rejoyce! what though you are poor in the world? you are rich in faith, and hope; what though you have no inheritance on earth? yet you are heirs of the Kingdom of Heaven, you ſhall have an inheritance which is incorruptible, and undefiled; what though you indure ſome hardſhip in your journey through the world? when you come home to your Fathers houſe you ſhall be freed from all want, and have ſuch treaſures to ſpend upon, which can never be exhauſted.

6. Think what *Honours* you ſhall have; the meaneſt

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of you will be exalted unto higher dignity than the greatest Monarch that ever lived; you will be crowned with immortal glory, you will be honoured by God and the Angels; and you will not only have honour, but you will be made most honourable.

Rejoyce then believers, and take comfort, though you are scorned by some, and accounted as the offscouring of the earth; you are reproached and vilified by men here, but all your reproaches, especially those which you have born for the sake of Jesus Christ, shall be wreathed into a Crown, and make you the more glorious in heaven; there you shall not have the least disgrace cast upon you any more; and you shall be kept from doing any unbecoming action to blot and sully you in the least, but you shall shine like so many Stars, or glorious Suns in the Kingdom of your Father.

7. Think what *Peace* and *Rest* you shall have; you shall have a most sweet peace and tranquility of mind, no enemy without to disturb and molest you, no devil to tempt and assault you, no lusts within, or distempered passion to disquiet you; then you shall have perfect peace, and then you shall rest from all wearisome imployments, and take up your repose in God for ever.

Rejoyce then believers, and let this chear your hearts in your passage through the tempestuous sea of this world; ere long you will come to the haven, where there will be no waves nor winds; sometimes now you are troubled on every side, and have no rest in your spirits; without are fightings, within are fears; but in Heaven you shall be freed perfectly from all disturbance and molestation.

8. Think what *Joyes* and *Pleasures* you shall have; you shall have fulness of Joy, *Psal.* 16. 11. you shall drink of the rivers of pleasures, *Psal.* 36. 8. O the delights

delights which you ſhall have in the immediate views of Gods face, in the ſenſe of Gods love, in the high actings of your love, in the fruition of the chiefeſt good, and the high imployment which you ſhall have in Heaven.

Rejoice then believers, rejoice in hope of theſe joyes; now you mourn and weep for your ſin, and becauſe of the eclipſes of the light of Gods countenance, it troubles your hearts that you can ſee and enjoy ſo little of God, that your love is ſo low and inconſtant, that your higheſt ſervices are but mean, and diverted many times by little trifling buſineſſes in the world, from converſe with God; in heaven all tears will be wiped away from your eyes, and all ſorrow, with all the grounds thereof will be removed, you will come with ſinging into the new *Jeruſalem*; you will enter and live in the viſion and fruition, in the love and joy, and ſpend an Eternity in the praiſe of the Lord.

2. Believers, conſider the ſureneſs of the happineſs of Heaven; as ſurely as you are believers, ſo ſurely ſhall you obtain this happineſs; you cannot be ſure of any thing in the world, but you may be ſure of the glory of heaven, and though there be not the *certitudo ſubjecti*: and many of you be not aſſured of it, but are full of doubts and fears that you ſhall fall ſhort; yet there is *certitudo objecti*, the thing is ſure to you.

Rejoice then believers, rejoice! your names are written in the Book of Life, out of which they ſhall never be blotted, labour to anſwer your doubts, and to get your hearts wrought up to a full aſſurance of this happineſs, by ſuch arguments as theſe, which will evidently prove, that if you be true believers, you ſhall not, you cannot miſs of Heaven.

1. God hath choſen you to glory, he hath elected you

you to ſalvation before the world was, *Act.* 13. 48. *As many as were ordained to eternal life, believed.* Hence it follows, that all believers were ordained to eternal life: And 1 *Theſ.* 2. 13. *God hath choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth.* All true believers are elected perſons, and Gods Decree of Election cannot be fruſtrated, becauſe God is unchangeable; becauſe God changeth not, therefore you are not conſumed; becauſe God changeth not, therefore you ſhall be ſaved.

2. God hath promiſed this happineſs to you, 1 *Joh.* 2. 24. *This is the promiſe which he hath promiſed, even eternal life.* And *Tit.* 1. 2. *In hope of eternal life, which God who cannot lie hath promiſed.* If God hath promiſed this happineſs, and your faith doth give you intereſt in the promiſes, and God be faithful to fulfil them, it being impoſſible for God to lie; then as certainly as God is true, you that are believers ſhall obtain.

3. The Lord Jeſus Chriſt hath purchaſed this happineſs for you, it is called the purchaſed poſſeſſion, *Eph.* 1. 14. as certain as the purchaſe, ſo certain will be the poſſeſſion.

4. The Lord Jeſus hath taken poſſeſſion of Heaven for you, *The fore-runner is for us entred, Heb.* 6. 20. He is preparing theſe Manſions in the Fathers Houſe for you, *Joh.* 14. 2. and as certain as Chriſt is in Heaven, ſo certainly ſhall thoſe that are believers bereceived thither in time.

5. Chriſt prayed that you might have this happineſs whilſt he was on the earth, *Joh.* 17. 24. *Father I will that thoſe which thou haſt given me, be with me where I am, that they may behold the glory which thou haſt given me.* Which prayer was made for you, if believers, as well as for his preſent Diſciples, *v.* 20. *Neither pray I for theſe alone, but for them alſo which ſhall believe*

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on me through their word. And for this thing Christ intercedes above, and whatever he prays and intercedes for, he will prevail for you, and therefore you will obtain.

6. Ye are Christs, as ye are believers, and therefore all things are yours, saith the Apostle, 1 *Cor.* 3. 22, 23. amongst which, things to come are enumerated; ye are Christs servants, and do his work, and he will give you your wages; You honour him in the world, and therefore you shall be honoured by him; You follow your Master in a way of self-denial and suffering, *and if you suffer with him, you shall reign with him,* 2 Tim. 2. 12. *and be glorified together,* Rom. 8. 17. *And where Christ is, there shall his servants be, Joh.* 12. 26. Ye are Christs members, and where the Head is, there shall the members be; Ye are Christs Spouse, you are joyned, married to him, and therefore shall live with him, all the powers of earth and hell, cannot separate you from his love, and therefore cannot keep you out of Heaven, *Rom.* 8. 35, 36, 37, 38, 39.

7. Ye are justified by faith, *Rom.* 5. 1. and therefore absolved from the guilt of sin, therefore freed from the condemnation of hell, *Rom.* 8. 1. therefore shall not perish, seeing the cause thereof is removed, therefore you shall have eternal life, *Joh.* 3. 16. whom God justifieth, them he also glorifieth, *Rom.* 8. 30.

8. Ye are the adopted children of God, *Gal.* 3. 26. *For ye are all the Children of God, by faith in Jesus Christ.* And *if Children, then Heirs, Rom.* 8. 17. and if Heirs, you shall be sure to have the Inheritance.

9. Ye are called with a holy Calling, and sanctified with the holy Spirit, and thereby in some measure fitted and qualified for this happiness by the work of grace, conformity to the Lord in holiness;

grace is glory begun, and is called eternal life, and God hath promiſed to perfect it, *Phil.*1.6. Grace hath relation to Heaven, as Sin hath relation to hell; and as ſin will certainly bring men to hell if it be not pardoned, and ſubdued; ſo grace will certainly bring men to heaven, becauſe it cannot be wholly eradicated.

10. You have made choice of Heaven for your portion, you have laid up there your treaſure, and God hath ſet your ſouls a longing after it, and given you hopes of it; and therefore you ſhall not miſs it, your deſires ſhall be ſatisfied, and your hopes ſhall not make you aſhamed, *Rom.*5.5.

11. And if beſides all this, you have the witneſs, and ſeal, and earneſt of the ſpirit, giving you ſome firſt fruits, and fore-taſts of this happineſs; (though all believers do not obtain it) then you may know without queſtion, that this is a ſure happineſs, both in its ſelf, and unto you.

Therefore believers exerciſe your faith, that you may be filled with all joy and peace in believing.

3. Believers conſider the *neerneſs* of the happineſs of Heaven, Chriſts appearance is not far off, but your happineſs may be *neerer*, I mean the happineſs of your ſouls in Heaven, which will begin, ſo ſoon as your lives come to an end: the wicked walk upon the brink of Hell every day, when they die, thither they are carried: you walk upon the borders of the heavenly *Canaan*, the Paradiſe which is above, when you die, thither you ſhall be conveyed; and you may die ſuddenly, and as ſuddenly you will be in glory.

Rejoice then believers, rejoice! you may be in Heaven before you are aware; it may be to morrow God will ſend for you, within a few daies you may be out of the body, and preſent with the Lord Jeſus, and amongſt the ſpirits of juſt men made perfect

fect; when you break Priſon from the body, you will be delivered into the marvellous light of Gods glory; rejoice to think how neer your happineſs *is*.

4. Believers conſider the *everlaſtingneſs* of the happineſs of Heaven, there is fulneſs of joy and *pleaſures for evermore*, *Pſa.* 18. 11. When you are come to Heaven, there you ſhall abide, your happineſs will be conſtant and eternal, without diminution, intermixture of ſin or ſorrow, without interruption, or poſſibility that ever it ſhould be brought to an end. It would alleviate the torments of the damned, if they had any hopes of ever being let out of Hell; and it would weaken the joys of the Saints, yea fill them with unſpeakable grief, if there were any danger & fear of being ever thruſt out of heaven.

Rejoice then ye believers; ye ſhall rejoice for evermore in the eternal viſion and fruition of God, labour to begin your Heavens joys now; let faith ſo realize and bring neer the things which you hope for, and make evident the things which as yet you do not ſee, but ſhall poſſeſs, that you may have a ſweet fore-taſt of this happineſs; and begin your Heavens work to praiſe the Lord for his great and undeſerved love wherewith he hath loved you, and for thoſe things beyond conception, which out of love he hath prepared for you.

CHAP. XV.

LAſtly to conclude, I ſhall ſpeak a word both to *Sinners* and *Believers*.

Will the Lord Jeſus Chriſt certainly and quickly appear to judgment; let me then in his Name perſwade you to three things.

1. Believe that Chriſt will appear, mingle the Doctrine you have heard or read, with Faith; you have had evident proofs of it, believe the thing.

Sinners believe that Christ will come to judge and condemn you, if you be found in your sins, did you believe it effectually, you would quickly become Saints.

Believers labour for more faith in this truth, did you believe it more strongly, you would live at a higher rate.

2. Consider that Christ will appear; meditate on this thing, let it dwell in your thoughts, let it lie down with you at night, and arise with you in the morning, let it sit down with you at Table, and walk with you abroad; think often of the antecedents of Christs coming, the judgment it self and the consequents thereof, and get a deep impression of the last Judgment upon your spirits.

Sinners, consider how the wicked will be judged, think how they will be accused and condemned, think of the dreadful sentence, and the execution thereof in Hell, and then think that you are in the number of those that are in such danger, unless you speedily secure your selves, by making your peace.

Believers, consider how the Saints will be judged, think how Christ will acquit them, and invite them to take possession, and then will give them possession of Heaven; and then think that you are in the number of these blessed ones, which shall be made thus happy.

3. Prepare for the appearance of Christ to judgment, and that you may be prepared, as a conclusion to this Doctrine, take these directions.

1. *Be diligent, that ye may be found of him in peace,* it is the advice of the Apostle, after his discourse of the coming of the Lord, and the glorious things of that day. *Wherefore beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace,* 2 *Pet.* 3. 14.

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1. Make your peace with God; ſinners God is your enemy, make your peace with him; you have offended him by your ſins, and his juſtice muſt be ſatisfied, O labour to get an intereſt in the ſatisfaction of Chriſt, that your ſins may be pardoned, and God may be reconciled; lay hold on Chriſt by faith, as yet you may be welcome to him, hereafter it will be too late. Believers, make ſure of a pardon, you cannot be too ſure in a thing of ſuch concernment.

2. Diligently endeavour after peace in your conſciences; ſinners, get the wounds which ſin hath made there, healed with the blood of Chriſt; Believers, take heed of making any breaches there, maintain peace within, when you have obtained it.

3. Diligently follow after peace one with another, take heed of hatred, variance, emulations, wraths, ſtrifes, ſeditions, envyings, diviſions, clamors, evil-ſpeakings, back-bitings, whiſperings, ſwellings, tumults, and follow after thoſe things which make for peace, as love, joy, humbleneſs of mind, meekneſs, long-ſuffering, patience, and the like, that you may be found of the Lord in peace.

2. *Give diligence, that ye may be found of the Lord, without ſpot, and blameleſs*, as the Apoſtle doth adviſe in the ſame 14. *ver.* And read *ver.* 11. *Seeing all theſe things ſhall be diſſolved, what manner of Perſons ought ye to be, in all holy converſation and godlineſs.* Get the ſpots of ſin waſhed off, not only the guilt of ſin removed, but alſo the defilement; labour to be holy in all manner of converſation, to be blameleſs and harmleſs, the Children of God without rebuke, in the midſt of a crooked and perverſe Generation; Take heed of the ſins of the times and places wherein you live, joyn not with them in their ſins, leaſt you ſhare in their Plagues at the laſt day. Let your converſation be as becometh the Goſpel; let your

actions be squared by the Word, as those which must give an account, and receive a reward according to your works.

3. *Sit loose from the World*, let not your hearts be over-charged with the cares of this life, not filled with the love of the World, and that day overtake you at unawares, *Luke* 21.34. Remember that riches will not profit you in the day of wrath, that the fashion of this World passeth away, and you are passing away, and therefore live here as strangers and sojourners.

4. *Lay up your treasure in Heaven, Matth.* 6. 20. *And get your affections set upon things above, Col.*3.2. And then the appearance of Jesus Christ will be joyful to you, because he will give you possession of Heaven.

5. *Be ready to do and suffer whatever the Lord calls you unto*; patiently continue in well-doing, for in due time ye shall reap; be stedfast and unmovable alwaies abounding in the work of the Lord, because your labour shall not be in vain in the Lord: *Gal.*6. 9. 1 *Cor.* 15. 58. And whatever afflictions ye suffer for Christ, they are light and momentary, but the glory which Christ will give, is weighty and eternal, 2 *Cor.*4. 17.

6. *Give Christ your hearts*, let him have the highest room, give him your whole heart, let him have the choicest and chiefest of your affections; and then he will give you his Kingdome, and such expressions of his love will he make unto you at his appearance, as now you have not thoughts to conceive.

7. *Maintain communion with Christ in his Ordinances*; prize Ordinances upon this account, because Christ doth walk there; and improve Ordinances for this end, that you may meet with Christ; rest not in the out-side and carnal part of Ordinances, but seek after Christ in them until you find him, and labour

bour to grow into acquaintance with Christ, and to keep fellowship with him; and then when he doth appear, he will know you again and own you, and receive you to live with him for ever.

8. *Stand up for the honour of Christ in the World*, confess him before Men, and he will confess you before his Father in Heaven, *Matth.* 10.32. Be not ashamed to profess your selves his Disciples, and to own his waies and truths, when they are most contemned and despised by the ungodly World, because if you be, he will be ashamed of you when he cometh in his Glory, *Mark* 8.38.

9. *Improve your Talents for the use of the Lord, who hath entrusted you with them*: All of you have Talents, lay them not up in a Napkin, but lay them out in the service of the Lord; whatever gifts or graces you have, put them forth to usury, that you may give an account with joy to your Lord, when he shall come to call you to an account.

10. *Stand upon your Watch*; when our Saviour had foretold his Disciples of his coming, he exhorts them, and all to watch, *Mark* 13. 37. *What I say unto you, I say unto all, watch*. Watch against sin, watch your senses, which are the inlets of sin; watch your hearts, from whence are the issues of sin; watch, take heed of sleeping in sin, least you lose your Garments and be found naked.

11. Be frequent and fervent in Prayer, our Saviour joyns these duties together in his exhortation of his Disciples: *Luke* 21. 36. *Watch ye therefore, and pray alwayes, that ye may be counted worthy to escape all these things, which shall come to pass, and to stand before the Son of Man.* Pray without ceasing, pray without fainting, be often upon your knees, and be earnest with the Lord, that he would prepare you for this day, that he would deliver you from that dreadful wrath, which

shall

ſhall be revealed when Chriſt doth appear, and which you have deſerved for your ſins: and pray that he would give you thoſe qualifications, as may embolden you at the laſt day to hold up your heads with confidence; that he would keep you without ſpot, and blameleſs until the coming of the Lord.

12. And laſtly, *Look for the appearance of the Lord*; look with an *eye of hope*, labour to abound in hope, by the power of the Holy Ghoſt, and let this hope be an Anchor faſtned within the Vail, to ſtay your ſinking hearts in the midſt of thoſe fierce ſtormes, which do or may beat upon you in the World; and look with an *eye of deſire*; look and long for Chriſts appearance; dart up your wiſhes often to Heaven. O when ſhall we ſee the Heavens opened, and behold our Lord in his Glory? When ſhall we hear the Trumpet ſound and be gathered by the Angels from all the quarters of the Earth? When ſhall we put off this duſt and corruption, and be cloathed with robes of immortality? When will the Lord Jeſus come down, and ſhew us his glory, and receive us to himſelf, that where he is, there we may be alſo? Chriſt hath ſpoken from Heaven to Earth, *Surely I come quickly*; let there be an eccho back from Earth to Heaven in your deſires to this voice: *Amen, even ſo come Lord Jeſus, come quickly.*

I ſhall conclude all with the words of the Apoſtle *Jude, verſ.* 24, 25. *Now unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy, To the only wiſe God, our Saviour, be glory and Majeſty, dominion and power, now and ever. Amen.*

FINIS.